

OF THE *L. 13. 33*  
foolishnes of men

in putting off the amendment *Styl. sm. 8*  
of their liues from daie to daie;

*A* Godlie and profitable Treatise  
for the present time;

*Written in the Latine tongue by that reverend and*  
worthie member of Christ his Church in this  
age, Iohn Rinius.

Newlie translated by *Thomas Rogers*  
And by him now againe corrected, and  
with places of Scripture illus-  
trated.

*Rob.* Ecclesiast. 1. 9.

*VENNOM*

Make no tarrying to turne vnto the Lorde, and put not off  
from daie to daie : for suddenlie shal the wrath of the  
Lorde breake forth, and in thy securitie shal  
thou be destroyed; and thou shalt perish  
in the time of vengeance.

Imprinted at London for Andrew Maun-  
sel, and are to be solde at his shoppe at the  
West ends of Pauls Church,

1633.



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¶ To the most noble Prince, and  
*Lord, Maurice, Duke of Saxonic,*  
 Elector of the sacred Romane Empire, *Land-*  
*grauce of Thuring*, Marques of Misna, &c. his  
 most gracious Prince :

John Riiius, wisheth S.



Mong all euils, well-  
 nigh infinite, which, to the as-  
 tonishment of euerie man, haue  
 taken strength this daie in the  
 world, the securitie of men, in  
 delaying the amēdment of their  
 sinful life, is not the least; which  
 whē I remēber, & cal into mind  
 which often I doo, I am not a  
 little amazed. And surelie for-  
 somuche as the life of man (as  
 holie *Iob* dooth witnes, and ex-  
 perience dooth confirme) is but

verie short; and a Christian should euermore consider that pre-  
 sentlie he either must or maie die, (for our Sauour willeth vs  
 to watch continualie, to be readie against death,) the foolish-  
 nes of men in prolonging repentance from daie to daie, maie  
 well make al men to wonder; vnlesse they be of the sect of *Epi-*  
*cures*, supposing the soule to die with the bodie, and after death  
 no parte of man to remane. For otherwise, he which hath any  
 care of his owne saluation, and beleueth there be after death  
 both rewardes for the godlie, and punishments for sinners, can-  
 not chuse but, not onelie for his owne parte continualie thinke of  
 repenting, while sinnes maie be forgien: but also in respect of  
 others, maruelouslie mize at their folie, which neglect a thing  
 so profitable, and so necessarie; and the more a great deale, for  
 that no man liuing is sure hee shall liue, I saie not vntil night, but  
 an houre more, no net a minute or moment of time.

## The Epistle

But to saie nothing of the yonger and lustier sorte, who thinke they maie haue whatsoever they hope for, though fondlie, and foolishlie they doo so: what doo doting and bald men in their old age, when they should spend the time which they haue to liue in none other cogitations, and workes, but such as pertaine vnto the attainment of saluation? Surelie they thinke as little of death as yong men doo: and so deferre the amendment of their life, and neuer thinke while time is to repent, as though they could promise manie yeeres moe to themselues; which thing notwithstanding they should rather wish, than hope for. Yea, which is more wonderfull, and sheweth more plainelie the dotage of olde men, they blushe not at foure score yeeres of age, to marrie wenches vnder sixteen yeeres. What more? I am ashamed, it grieueth me to saie it, so I maie liue, and so I maie haue Christ merciful vnto me. Then what? wantonlie, delicatelie, riotouslie they spend the time, they loue, they make good cheere, they play the whore-masters, they are sweete in ointmentes, they take their pleasure; and as an old man in the Poet saith:

*Because my daies be short,  
vvhich I haue heere to liue;  
To women, wine, and pleasant sport,  
my selfe I minde to giue.*

The same doo our old men in words commonlie, in deedes openlie saie, and confirme by their life. Neither doo they, which commit these hainous offences, euen with hoare heads (for why should I be afraide to speake it) make anie great account with themselues, or care of reforming their manners; but are Christians in name onlie, but in deede and life nothing so.

To come to the crooked old women, which haue had manie husbands, what doe they? Surelie euen they too, when they are most old, and full of wrinckles, make death a banquet (as the Poet saith,) that is, they be not afraide to marrie yet againe: whereas in deede, if they were touched with anie care of their saluation, they should do better, if with *Anas* the Prophetisse, of whom *Luke. 2. 36. 37.* maketh mentio, they neuer went out of the temple,

### *Dedicatory*

temple, but served God with fasting and prayer night and day. I speake not of the yonger women, for whom, according to the sentence of *Paul*, *1. Tim. 5. 14.* *1. Cor. 7. 8. 9.* it is better that they marrie then to burne; but of old, and aged women, who in respect of their yeeres can beare no children. For they, after the manner of doting old men (of whom I have spoken) had honestie fare-well, and care little what becommeth them: Such a mischeefe is in example. They alledge for themselves solitarines and pouertie, and other (as they thinke) iust causes, as those yeeres and likelie: but pretend they what they will, yet shall they neuer prooue their intemperancie good either before God, or men, howsoeuer they cloake and couer the same.

VVe dallie too much with our selues, we doo yeelde too too much to our weakenes, or lust rather; we suffer our selues ouer easelie to be snarled by the allurements of the flesh; we call not awaie the tendernes of our minde; we resist not the snares and ingines of Satan by continual prayer; we tame not our bodie with abstinence, and fasting. Hence come the teares, as it is saide; and this maketh such od marriages, in those old yeeres which call for a new life, and a new conuersation. For it were time then, not to thinke of the short time, which is to be spent, but of the life to come which alwaie shal indure. When thinke you they wil begin to amend, and haue regarde of their saluation? When wil they repent? When wil they prepare themselves vnto death, which marrie euen when they are going to the graue? Either I am deceiued, or this is not the waie vnto heaven, as the Tragical Poet doth saie.

Alack, alack, whether is the godlynes of Christians gone? How fewe are they, if there be anie at al, which cal into minde the shortnes, and vncertainie of this life? death alwaies at hand; the iudgment seate of Christ; the last iudgment; euerlasting felicitie in the heavens; the tormentes and cursed state of hell? Neither the regarde of the kingdome of God; and of an happie life doth stir them vp vnto godlines; nor the feare of hell, and euerlasting destruction either reclame from offending, or terrefie from sinne. Neither doo most men giue credite to the word of God, and religion; or if they beleue it, through

## The Epistle

A vain hope of Gods pardon toward the obstinate, and such as perseuer in sinne; they moſte foliſſie doe flatter themſelues: Neither doo they endeour by litle and litle to caſte off wicked cuſtome, which in maner is turned into another nature. Slothfulnes and ſecuritie hath inuaded them, being drunk as it were with proſperitie; they are lead aſwaie and fed with a falſe and fooliſh hope of longer life.

Manie alſo through confidence whiche they put in the Popes pardons; in the ſuperſtitious worſhip of S. Barbara; and in a ſort of cowle, thinke nothing at al of amending their life. Furthermore, ſome are ſpoiled either through wicked companie, and too much familiaritie with vngodlie perſons; or by the Sermons of vndiſcreete men; by ſuch I meane, as preach much of the forgiveness of ſinne for Chriſt his ſake, and of Chriſtes righteouſnes; but either nothing at al, or verie litle of doing & following the wil of God; and of the ſanctification of the ſpirit, whereby we be renned vnto good workes.

To be ſhort: No man condemning earthlie, breatheth and ſighteth after heauenlie things; no man is touched with the anger of God againſt wickednes; no man bliſſeth at the violating of Gods commandementes; no man is reclaimed either from ſilthines through ſhame; or from ſinne, through the feare of God. So that euerie mans life is polluted with great ſinnes, and wickednes.

And although I graunt, what ſerues in a certaine place writeth, that Heras our elders haue complained, herof doe vve complain, herof they vvhich liue after vs vvil complain, namely that good manners be ouerthrowen, wickednes dooth raigne, the world waxeth vvorſe and vvorſe, and falleth into all vngodlines; though I graunt this, I ſaie, yet I dare affirme that in this corrupt, and wretched age of ours, all manner vices haue ſo increaſed, that hardlie greater wickednes cannot be. For what ſinne or wickednes at this daie is wanting, which if it raigned; this age might be ſaide to be the more vngodlie for that reſpect? When as in deeſde we can neither patientlie abide too heare our ſinnes laide afore vs; nor quietlie ſuffer to be reprehended: or if anie can, ſit as much as if a tale ywere tolde to a deafe man

## Dedication.

(as the saying is) : For no man amendeth his life or maners ; no man reformeth his wickednes by contrarie vertues ; no man healeth his sinnes past, no not with the least good woorkes.

I am greatlie afraide least in that daie of the great iudgement, our outragious wickednes ; our lust, couetousnes, dishonestie, pride, riotousnes wilbe condemned by the egrégious, and most excellent vertues of Heathen men ; as by the abstinence of *Aristides*, the innocencie of *Ebeon*, the holines of *Socrates*, the almes deedes of *Cimon*, the moderation of *Camillus*, the honestie, iustice, and faithfulness of both *Catoes* ; & who can recite al of them ; Yea, I am afraide, the sobrietie of the Turkes, will condemne our gluttonie, and dronkenness. Yea, and *Sodom*, *Tyrus* and *Sidon*, will there laie before our face our extreame wickednes euen in this newel light of the gospel ; so that in the daie of iudgement it shalbe easier for these, then for vs : as our Sauioir vpon like occasion threatened certane townes, as *Lake* recoreth.

So that it plainelie appeareth, how farre we be in deed from right Christians, though we desire to be counted so. For in yaine taketh he the name of a Christian to him, that doth not leade a life aunswereble and agreeable to Christian profession ; and (as *Paul* saith) *verbie of God*. Had we anie wit, the verie name of a Christian would make vs blush, and beashamed to violate the commaundements of god.

O would to God, that at the length, though late, we would repent, and turne vnto God with our whole harte, and not destroie our selues by deferring our amendment ; the which manie times God punisheth both with sudden death, vnawares, and also with euerlasting destruction : that indeede it standeth vs vpon to haue in minde continuallie both death and hell, and the tribunal seate of Christ ; and to thinke that the eares of our conscience be stroken both with the terrible sounde of that trumpe, summoning vnto the last iudgement ; and with the dreadful voice of the iudge, condemning the wicked and vngodlie mates vnto the fire which neuer shalbe quenched. Now if these things doo nothing moue the obstinate, I see not what hope at all is left, and whether there be anie he dooth know,

## The Epistle Dedicatorie.

Knowe, who knoweth all things, euen God alone.

But omie we vane, and vnprofitable complaints. Therefore (to  
returne to our purpose) forsomuch as the securitie & wickednes  
of men in prolonging the correctiō of theyr sinfull conuersation,  
is so great: I haue thought good, to seeke out according to my  
poore skil, some remedie for that matter, & to communicate the  
same with the rader sorte, if anie whit it may profit them. For  
at the first I wrote the same for my priuate vse, that alwaie I  
might haue before me that, which might waken me, as it were  
out of the sleepe of to much securitie. Happie, I saie much hap-  
pie is that man, which standeth in no neede of such a remedie  
against the old man; nor of such a remembrance to cast-awaie  
sloth. But, as I saide, the song which I sang to my selfe, I haue  
thought good to impart with the simplier sorte, forsomuch as I  
knowe in some respect it maie doo good; least with *Aspendus*  
the Musicion, as the Prouerbe is, I sing within to my selfe. For  
my desire is by al meanes to profit others.

in which my labor I haue thought good to dedicate to you,  
most gracions Prince, and that in none other respect, but to  
leane a publique monument of our obedience to ward you,  
Accept therefore these things in good parte, after your  
wonted goodnes, and protect vs, as you doo, As  
witnesseth *Misene*, on *S. Michaels eue*, in the yeere

from the incarnation of our


Sauour Christ

1547



## Cap. 1.

A Preface vnto the  
discourse following.

 Oulde they, whiche  
desire to be taken for chri-  
stians, so much abhorre &  
shun the manners, as thei  
do at this day detest the name and pro-  
fession of *Epicures* and *Sadduces* doubt-  
lesse they woulde as zealously not onli  
flie from al euil, but also follow vertue,  
as now they obstinately persist in sinne,  
and liue in wickednes; yea, they would  
as carefullie obserue the Lawes of the  
most righteous and almightie God, as  
they liue securelie, without al feare of his  
Maiestie. But in verie deede, our lyfe,  
deedes, and conuersation, dooth shew,  
that we more abhorre, and feare the odi-  
ous name of a wicked *Epicure* or *Sad-  
duce*, than we doo the nature,

B.j.

For



For what? Think yee, they beleue the the soule is immortal, who liue in manner as beastes? or bee they perswaded, there be either rewardes for the Godly in Heauen, or punishmente in hel appointed for sinners, who in euerie thing dread not to violate the commaundements of God; and run altogether head long into sin, euen as though they did either thinke that God were but à vaine and fained thing; or beleue that when the bodie dieth, the soule likewise perissheth, and commeth vnto nothing?

Notwithstanding, bee it, that some, who God knowes are verie few, do both feare God, and doubt no whit that in time to come he wil either punish, or reward euerie man according to his desert: yet what is he whom the feare of Gods iustice dooth reclame from sin, or bring to amendment of life?

Wherin we haue iust occasion offered, to lament & bewaile the condition of vs al, and to maruaile at our foolishnes, blindnes, and madnes, who, in such a shortnes and vncertainie of this present lyfe, so behaue our selues, that, no

not



not in crooked old age, when the vitermost daie of our life cannot bee far off, much lesse in our youth, while wee are lustie, doo wee take anie care of reforming our manners.

I therefore calling this follie, or madnesse rather of men, in deferring the amendment of life, into minde, haue thought it good to search out the causes whie in a matter of such importance, as the saluation of the soule is, wee are so rechles, and secure. For these being founde and brought foorth, it will be an easie thinge, as I think, to finde a remedie for this euil.

## Cap. 2.

The first cause whie Man  
doeth not repent.



**N** my iudgement, the principal and cheefest cause hereof, is our incredulitie. For did we beleue those thinges whiche are written in the

B. ij.

sacred

sacred Scripture, of the iudgement too come; of the voice of the Arch-angel, and Trumpe of God; of the tribunal seate of Christ, before whiche all the sorte of vs are to appeare; of the paines of the reprobate; of the endlesse condition and felicitie of the righteous; of the resurrection to come both of bodie and soule, to an assured parte either of of glorie, or of shame: did wee beleue these things, I say, not to be à vaine, or olde wiuies tale, sure I am, we would studie to liue after another sorte, and not diserre the amendment of our life, so as we do from daie to daie.

For who is there so wicked, but wil either quake in bodi, or shake in minde & hart, when he considereth the iudgement to come? At which iudgement al men must giue accompt before the tribunal seat of Iesu Christe, not onely of their words & deedes, but also of euerie thought and cogitation; where euerie man as I maie saie, shal pleade for his owne life. O horrible iudgement to the vngodlie. The remembrance whereof at no time should slip out of our mind. For as he saith (4) *If the righteous scarce*

A description  
of the  
iudgement  
to come.

4 1. Psal. 4

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lie be saued, where shal the vngodlie, and the sinner appeare? The sonne of God himselfe shal sitte a Iudge vpon al mankind that haue beene from the beginning of the worlde: then wil he bee seuerē, sharp, not intreated, vvhich now is an aduocate for sinners vvith God his Father. (b) Al men shal bee summoned to giue an accompt of their life spent, yea, the hartes of all shal be opened, (c) euerie mans conscience shal accuse, re-  
 prooue, and condemne himselfe. Last of all, God seuerelie, yet righteously, shal punish the vvicked, and of his mercie preserue the godlie, that is, *will reward euerie man according to his works*, as *Paule* dooth saie. (d) Neither at this iudgement shal vvicked deeds onelie be iudged as adulterie, vvordome, incest, vvitchcraft, murther, backbiting, theft, roberie, sacriledge, quaffing, riotousnes, dronkennes, vsurie, & such other sins; nor euerie idle, scurilous, vaine, filthie, beastlie, light, fonde, foolish, rash, vnmodest, and babling vvorde onelie (and such like) vvher vvithal the godlie cares are iustie offended: but also the secret

b 1. John 2.

1.

2.

c 1. Cor. 4.

5.

d Rom. 2.

6

wil, vngodlie wishings, and cogitations, with the wicked affections of the mind, struiuing against the lawe of God, as anger, hatred, dissimulatio, enmitie, spight, enuie, euil-wil, disdaine, couetousnesse, desire of that whiche is an other mans, and such like.

Therefore who beleeueth, that one day there shall be a iudgement, and wil not by the remembraunce thereof either be reclaimed, if he haue bin wicked; or detayned back, if he be inclined to fall into sinne? Well saide one of the ancient Doctors, *Whether I eate, or drinke, or what soeuer els I doo, me thinkes I alwaies heare this sounde in my eares; Arise yee dead, and come vnto iudgement. As often as I cal into minde the daie of iudgment, I shake againe euē at the verie hart, and at my bodie ouer; and so foorth.*

Hierom vp-  
on Matth.

If the flesh then prouoke anie man, whether it be vnto lecherie, & vile pleasure, or vnto gluttonie, and surfettinge, or to any other vices and wickednesse: let him remember the daie of the last iudgement. If either prosperitie puffed vp the minde (as commonlie it dooth)

or

or wealth make haucie, and cruel; or  
honour, worship, or auctoritie engen-  
der pride in any man: let him forth-  
with remeber the iudgement of Christ.  
If either anger vnto reuēgement, or en-  
uie vnto disdain; or couetousnesse vn-  
to couen and theft; or the worlde vnto  
ambition, pride, or belly-cheere, or the  
Diuel tempt thee vnto blaspheminge  
the name of God, & to other sinnes and  
wicked factes: thinke straight-waie of  
the voyce of the Arch-angel, belecue  
how thou must plead thine owne cause  
before the bench of gods iudgement, &  
from thy verie hart, doo thou feare the  
heauie sentence of that Iudge, who  
doubtlesse will condemne the wicked  
vnto euerlasting fire. (e)

Woulde to God, oh woulde to God,  
this daie of iudgement were at no time  
forgotten then woulde euerie man doo  
his dutie: Both Magistrates then would  
seek the wealth and welfare, defende  
the libertie, and maintaine the Lawes  
and rightes of the people committed to  
their charge; and Subiects then would

B.iiii.

B.iiii.

gistrates,

e. Mat. 25.

41.

f. Rom. 13.

gistrates and at no time either repine at their Gouvernors, or withhold tribute, or custome; but willinglie would render al feare & due honor vnto them.

Both Husbandes then would loue their

g. *Eph. 5.* wines as them-selues: (g) and also wines

33 would feare their husbandes, and bee sub-

b *Eph. 5.* iect to them, as vnto the Lorde (h) Then

22 would Parents bring up their Childre in

instructiō, & informatiō of the Lord, as the

i *Eph. 6.* Apostle teacheth. (i) and children in the

4 Lorde would obeie their Parents, and ho-

nor the with al humilitie. (k) Seruants the

k *Eph. 6.* would be obediēt vnto the which ar their

1 Masters, according to the flesh, with feare

2 & trembling, in singlenes of their hartes,

as vnto Christ; as the same Paule dooth

l *Eph. 6.* admonish: (l) and Maisters would bee

5 more milde & gentle towards the know-

m *Eph. 6.* ing that euen their Maister also is in hea-

9 uen. (m) Pastors then would haue that

n 1 *Psa. 5.* care of the Lords flock; (n) which they

2 ought to haue. Rich men would supplie

o 2. *Cor. 8.* the lacke of the poore. (o) Widowes

14 would cōtinue in supplications & prai-

p 1. *Time 5* ers night & daie. (p) The poore would

5 patientlie endure pouertie, sith it hath

plea-

pleased the Lord to allot the same vnto them. He which hath a wife woulde so *q* 1. Cor. 7. deale, as if he had none: (*q*) and he that is 29 vnmarried, care onlie for those thinges which maie please the Lord. (*r*) To bee *r* 1. Cor. 7. short; There is no man but would doo 32. his dutie, did hee alwaies remember the daie of the last iudgment, at which time God wil aske an accompt of vs of our whole life, & of euerie deede, which we haue doone, and so appoint either punishment, or rewarde, according to euerie mans desert. In the time of a great plague, vwhen death is before mens eies, vve see how al men (be thei not dissembling Christians) are careful to reforme and amend their manners. VV hat then? ought vve not at al times, euerie hower, yea and euerie moment, to think of the amendement of our life; to be touched vvith a true, and bitter sorovv for our sins, & to pacifie the vvrath of God by repentance; especiallie seeing, in respect of vncertaine chaunces, death continually is imminent, and hangeth euerie hower over the heades of al and euerie of vs, as vve are certainelie to thinke.

Cogitations of men when they are sicke.

Be sicke When thou art whole, as thou wert being sick.

B.v.

There-



Therefore who so is wise, wil haue such  
à care, as I haue shewed, as men com-  
monlie haue in à great Pestilence at  
which time, as it were wakened out of  
the sleepe (of securitie,) they are wonte  
to take care, & to think how to chaunge  
their wicked lines; howe to flie and a-  
uoid sin; how to follow righteousness  
and godlinesse; finallie, howe to please  
God by repentance; who is displeased  
through our sinnes. Let euerie man  
then perseuere so, when he hath escaped  
the plague, as hee purposed to bee when  
the sicknes was hot.

All men acknowledge, the houre of  
death is vncertaine, yet is it most cer-  
taine that one daie we shal die. (1.)

1. 12. 6. 7.

29.

Nowe what foolishnes is it, to feare  
death, whiche euerie moment hangerh  
ouer our heades; and in the meane time  
not to think of amendement of life?  
But thus it is. In aduersitie, as in the  
time of the plague, of famine, of warre,  
of Earthquake, of any greuous and  
dangerous sicknes of the bodie, wee  
can acknowledge the iust anger, and dis-  
pleasure of G O D against wickednes.

but



but when things flow-foorth according  
to our hartes desire, wee blush no whit  
to abuse his goodnes, and liberalitie, nei-  
ther doo wee cal into minde, neither  
Death readie to take vs euerie howre;  
*Nor the last iudgement, nor the voice of  
the Arch-angel,* whereof *Paule* maketh  
mentio writing vnto the *Theſſalonians*. *1. 1. Thes.*

(*r*) *Nor the Trumpet of God*; nor of Hell,  
either the euerlaſtinge puniſhment, or  
the vnquenchable fire; (*v*) nor finalie  
that viter darknes where ſhall bee wee-  
ping and gnaſhing of teeth. (*x*) The me-  
morie whereof, ſhould be freſhe in our  
minde, both when wee riſe from our  
beds in the morning; and when we go  
vnto bed in the euening: both when we  
dine, &c when we ſup; when vve are wa-  
ſhed for health ſake, when wee deale in  
matters that are ſerious; yea and when  
we doo recreate our minde with honeſt  
ſport. *16. 41. v. Mat. 25. 27. 28. 13. x. Luk. 13.*

But theſe things, to wit the laſt iudg-  
ment; the Lordes Tribunal Seate; the  
voice of the Arch-angel; the Trumpet  
of God; the euerlaſtinge tormentes of  
hel, theſe, (I ſaie,) are but a meere fable  
to

to the vngodlie. And as the *Ethnickes* in olde time esteemed al fained whatsoeuer the Poets mentioned of *Tartarus*, of *Phlegeton*; of the Iudges of *Minos* and *Rhadamanthus*; of the place and region of the wicked; and of the paines of the vngodlie (wherof sprang that of *Seneca*; saieing; *The Poets haue battered & terrified our minds with vaine feares*: So verie manie count al toies and fables, yea and think al but idle threatens which at this daie we reade in the sacred scripture concerning Hel; euermlasting death; Hel fire, where shal be vweeping & gnashing of teeth; and touching the conuicting hereafter of the soule and bodie, either vnto paine or glorie. VVheras contrari vwise, these things strik a maruelous terror vwithout doubt into the godlie, and suche as feare God, yea beinge but named, as the Poet saith.

Thus you haue the firste, and principal cause; as I thinke, why we so deferre the amendment of our life, as we doo.

*The remedie against this cause you shal finde afterward, in the tenth Chapter.*

Cap.

## Cap. 3.

## The second cause why we

*doo not repent vs of our wickednes.*

**N**OV let vs goe vnto an o-  
ther cause, which is à great  
yet à false, and vncertaine  
hope of pardon at Gods  
hand. Through this hope Satan the cò-  
tinual enemy of mankinde, deteineth  
man in wickednes; and by laieng dayly  
before his eies the mercie and lenitie of  
God, forbiddeth him to dreade his  
iustice.

But as God mercifullie dooth pardon  
the penitent; and like à father forgiueth  
such as retorne from vice vnto wel-do-  
ing: so doth he leaue them neither vn-  
punished, nor vnreuenged, who obsti-  
natlie persist in wickednes. So that in  
vaine doo they hope for pardon, which  
repent not from the harte.

Notwithstanding by proposing this  
vaine hope, the deucl dooth so bring it  
about, that man becommeth secure in  
naughtines, & neuer taketh anie care at  
all of a-

amendinge his life, but vtterly despiseth  
the riches of Gods bountifulnesse, and pa-  
tience, and long sufferance, not knowing  
that the bountifulnesse of God leadeth him  
vnto repentance, to vse Saint Paule his

a. Rom. 2. wordes vnto the Romanes. (a)

4. Heere that would bee remembred,  
which Iohn the Baptist, as it is recorded  
by Matthew, dooth saie, Repent (your  
former euil conuersation) for the king-

b. Mat. 3. dome of heauen is at hand: (b) so would  
1. that also which the Lord in Esaiah (speaketh,  
2. (c) Vnto whom shall I looke? Euen

c. Psa. 66. 2 to him that is poore, & of a contrite spirit,  
and trembleth at my wordes. Christ sayeth  
moreouer in the Gospel after Luke,

d. Lu. 13. 3 (d) Except you amend your liues, ye shall  
all likewise perish. And Peter in the Acts

e. Act. 3. (e) Amend your liues therefore, and turne,  
19 that your sinnes maie be put awaie.

I omitte a great number of places in  
the holy Scripture tendinge to prooue,  
that no man should haue hope, or trust  
to haue his sinnes pardoned, but hee  
which repenteth. For, as I saide, in vaine  
dooth he looke for pardon, who dooth  
not repent fro his hart. And although  
there

there is no time to late to aske forgiveness at Gods hand, as plainly appeareth by the example of that Theefe, (f) of f. Luk. 23. whom the Euangelist maketh mention (For, GOD desireth not the death of the wicked, but that the wicked turne from his misse, and liue :) (g) yet who knoweth not, howe daungerous a thinge it is to prolonge amendment of life from daie vnto daie ? For as the Poet saith,

40.

41.

g. Ezech.

33.

11.

*No man so in Gods fauour is,  
That to liue an other daie he can promise.*

Death taketh men oftentimes when they little thinke thereof, in so much that they haue no space to repent, and amend their liues.

Heere I will not recite what *Plinie*, in his natural historie, speaketh of sudden death, because in these daies nothing is more common. Manie yeares are not passed, since two olde men, dwellers in one towne together, hauinge on a certaine night had vnlawfull copulation with two harlots, whom they haunted, died eche of them suddenlie, the one of

an

an Apoplexie, the other thrust through with a Dagger, Now in what danger their soules were, let euerie man consider with himself for his profit.

I am not ignorant, that good men as well as wicked, may suddenlie be taken, and that, *though the righteous* (as he

*h. i. 4.* saith) *be preuented with death, yet shal*

*be be at rest*: notwithstanding, how horrible is it for an impenitent person suddenlie to be ouertaken after such a sort!

How manie haue we hard of, murdered through contention, euen whē they haue beene at good cheere! How manie

slaine forth-with, taken in adulterie!

How manie at the Dice and Cardes suddenlie dispatched, euen of such as they haue plaied withal! That I speake no-

thinge of them, whiche fallinge from their horse, haue brake their neckes,

which through Shipwrack haue perished suddenlie; which finallie either by

the fal of houses, or other chaunces

haue beene bruzed into peeces!

Therefore, albeit God would the repen-

tance rather then the death of a sinner,

as vndoubtedlie he would: yet is it a

dangerous

dangerous thing, in respect of vncertaine chances, to defer the amendment of our life, in hope of Gods mercie. For thou art in time to repent, while thou art yet aliue, while thou art stronge, while thou art in health.

But thus it is. The yong man giueth himselfe to pleasure, to belie-cheere, to wine to riot, and promiseth him-selfe manie yeeres, and a long life, and therefore neuer thinketh of reforminge his manners, but deferrres that matter vntil he comes to age: yet is he not sure whether he shal liue to be an olde man, For who amonge manie thousandes, arrai-  
 neth to old age?

Now being an olde man, what dooth he then? To morow it shal be doone, saith he, and stil to morowe it shall be doone: & so willinglie he deceaueth, and vanelie dooth flatter him-selfe: because no man, as I haue saide, can promise that hee shal liue til to morrowe, naie, there is no man sure that hee shal liue til night.

In the meane season, Death suddenlie oppresseth him that deferreth, & pro-  
 C. j. longeth



longeth the reformation of his life, as e-  
uerie daie almost we haue examples gi-  
uen, yet do not other mens harmes make  
vs to beware: so mightelie dooth Satan  
draw on, and feede vs with à vaine hope  
of Gods mercie, and of à long life. And al-  
though it neither ought, nor indeede a-  
nie waie can be denied, that the true pe-  
nitent sinners at al times do finde fauour  
at Gods hand; and that a man neuer, no  
not at the point of death shoulde dis-  
paine: yet who is so foolish, that maie  
haue that which is voide of al danger, &  
wil chuse that which is joined with gret  
hazard euen of the soule? Therefore to be  
out of all doubt, let vs while time is,  
think of amending our liues, & not defer  
the same from daie to daie, especialie be-  
cause we are not sure to liue til to mor-  
row. Now concerning the mercie of  
God, let vs remember continualie what  
Cyprian in à certaine place dooth saie on  
this wise; *As much as God is good, and  
merciful, in that he is a father: so much is he  
to be feared, in that he is a iudge. so wil it  
come to passe that the feare of Gods venge-  
aunce wil reclaime vs from sinne and the  
vaine*



*vaine hope of his mercie in too much securitie shal not deceaue and corrupt vs.*

In this vaine hope of Gods mercie how miserablie doo those Popishe Priestes deceaue them-selues, who al their lifetime kept concubines; and vnder the

The obstinacie of Popish Priestes.

pretence of a single life, plaie the whor-maisters, & are neuer punished; nor yet think of changing their wicked maners, nor of putting their concubines vtterlie awaie from them ! Yea, notwithstanding they know wel their owne filthines, and wicked life ! yet blush they not daie by daie almoste, to doo the diuine seruice; to come vnto the mysticall and diuine Table; vnworthelie to eate the Lords bread, and to drink the holie cup vnworthelie. Oh how horrible, yea how dangerus is it to liue in such state of life, wherein if death suddenlie shoulde strike thee, thou wert vtterlie cast awaie !

In vaine therefore doo they flatter them-selues with hope of Gods mercie, which keepe concubines in such sort, and with hardened hartes persist in wickednesse, neuer minding either to put awaie, and forsake their harlots; or to change their

That which the Auctor speaketh vnto Priestes : he speaketh first vnto al which doo as they doo.

wicked liues by hartie repentance and to aske forgiuenesse of their lewde behauiour at Gods hand with teares and sighing. But some wil saie, they aske God mercie oftentimes; and oftentimes they beseeche his goodnesse to forgiue them. For after their euening prayer, saie they not euerie daie wel-nigh? *Conuert vs, O Lord, and turne awaie thy displeasure against vs.* Yea, and in the end of their Mattins too, doo they not saie; *Lord haue mercie vpon vs.* And at other times, *that god would haue mercie on them, spare, and forgiue them:* they praie, doo they not? I heare you. But with what earnestnes of minde; with that heate & zeale of spirite they doo so, I wil not dispute. Be it, they praie vnto God zealously, earnestlie, and with a most hartie affection; what then? what good doo their praies, vnlesse they put-awaie their concubines, with intent neuer to take them againe: and vnlesse they perseuere in a purpose and minde to liue chastlie euer afterwarde; in a studie of amendinge their life; and finalie in continual sorrow for their wickednesse committed?

Now,

Praiers of  
Popish  
Priestes  
What.

Now, because they doo not this as their deedes plainelie do show, who doubteth, but either they thinke those thinges written concerninge the daie of iudgemeēt, to be but a fable; or that they flatter themselues too too much with a vaine and false hope of pardon at Gods hand?

O horrible face of the Popish Church! They whiche as wel by example, as by praier, should rule, gouerne, and teache others, euen they so behaue themselues, that others in them be maruelouslie offended. VVhen the laie people come vnto the Lords table, with what reuerēce, as it is meete they shoulde, with what feare, and trembling, with what zeale do they approche? what preparation doo they make before they confesse their sinnes, and desire absolution! what care do they take that no scruple remaine in their conscience & minde! how certainlie, and firmelie doo they purpose to amende their manners, and to reforme their life!

Now, what doo the Popishe Priestes? Forsooth (as one of their owne crew reporteth) they from the wicked im-

Compari-  
son be-  
tweene the  
Laie peo-  
ple, and  
Popish  
Priestes.

bracement of an whore hasten vnto the altar and that commonlie vn timered, without blushing. They are touched neither with a care of amendinge their liues; nor of putting away their harlots; neither conceaue they anie sorrow at the remembrance of sinne. To be breefe, in name onelie and word, they be christians, but in deede and truth they appeare plaine *Ethnickes*. VVhat then? some may demaunde, is there no hope of saluation of such? Surelie, to speake my conscience, thei who are such, as I haue described, can haue no hope of mercie before God, forsomuch as the Auctor of the Epistle vnto the *Hebrues* dooth affirme, (i) that *VVhoremongers and Adulterers God wil iudge*; and *Paule* saith (k) *They which doo such thinges shal not inherit the kingdome of God*. VVherefore if  
 12. the Papists beleeue it to be true, as it is, which the Apostle hath saide, what hope can they haue to bee saued, abidinge in such filthines of life? especialie seeinge they neither vnfainedlie repent, nor wil put away their Concubines. But if they doo not beleeue it to be true, then falsely  
 doo

j. Heb. 13.

4.

k. Gala. 5.

doo they vsurpe the name of Christians, & are not to be numbred among the godlie: but should be to vs, as our Sauiour dooth saie (1) *As Heathen men and l. Mat. 18.*

*Pupicans.* How thē do Bishops tollerate  
such vngodly felowes in their churches?

Yea, & why alow they such to preach vnto the people: yea, why for mony do they permit them to haue harlots?

The matter is so manifest, that it cannot be denied: & so foule and abhominable, that it nether ought, nor may be excused.

And although they denie that they are altogether vngodlie; because they haue the name of God in honour: yet manifest is it that they are not godly, because they followe those things which are cleane contrarie to godlinesse, as

*Hillarie* speaketh of such like. And they are namlic those, who, being not greued at this filthines, and wicked life of their shauclings, shew plainly that thei abhor

the honest & *undefiled bed*, as the Apostle saieh, (m) that is the honest & lawfull

mariage of the ministers of the holic church! oh horrible case to heretoh wretched & miserable state of christiā people

m. Heb. 13

4.

C.iiij.

Come

Come Lorde Iesu, come, and helpe thy Church, which now à longē space hath had those pastors vnder the popish tyrannie: which are vtterlie in a manner destitute of al Christian faith.

They belecue, wil some saie, to haue saluation through Christe. Goe to, for we wil not strīue much about that point let vs thinke it to bee so, VVhat Beleeue they that, which the Apostle saith, *n. Eph. 5. (n) Whormōgers shal not inherit the kingdome of God?* They belecue so, I thinke; neither maie we suspect the contrarie. Now forsomuch as they are of that nūber (for that must needs be grāted which no man maie denie) which *Paule*, or the holie spirite rather by *Paule* saith, *shal not inherit the kingdome of heauen*: how can they promise themselves saluation through Christ: the belecue they, both that they shal bee saued; and that whoremongers, as they are themselves, shal be condemned. Oh immortal god, what blokishnes is this? what blindnes of hart! what darknes of mind! See they not what contrarieties they speake? For if they haue an assured truste that they shal

True  
Faith,  
what.

shal be saued (for that is it which we call beleeve) then that is false which *Paul* vn to the *Ephesians* dooth write : (o) but if it be sin, as it is to saie so; they can haue no faith or truste that God the Father is merciful to them, & pleased through *Christe*. Then what is their beleeve? what makes them to promise to themselves saluation? what faith haue they? VVhat force our conclusion hath; euen a blinde man maie see, as the common saying is. For the *Apostle* dooth propound and affirme, that *No whoremonger shal inherit the kingdome of God* (p) The whole worlde maketh the Minor, and saith with one consent, *Popishe Priestes are such*. Hereof doo the right *Christians* conclude, that no *Popish Priestes with their concubines*, shal inherite the kingdome of God. Al men, though they haue but mene skil in *Logique*, see that this conclusion followeth of the former propositions, which are manifestlie true, and granted euen of our aduersaries. For this argument is made in right moode and figure. *Popishe Priestes* therefore with their harlots haue none hope to be

o Eph. 5.

5.

A notable  
Argument.

p Eph. 5.

5.

C.v.

saued

saued; neither doo they beleue, as thei  
falselie report, albeit they feine certaine  
vaine dreames to themselves concerning  
faith. But some wil saie, It maie be, that  
they who to daie are wicked, to morow,  
or when God thinks good, may repent,  
and acknowledging their faults, liue the  
time whiche they haue to spende in the  
feare of God: and therefore we shoulde  
not so quicklie despaire of anie mans sal-  
uation. I know it wel, but it appeareth  
how these felowes are wont to returne  
vnto godlines; and how vnfeinedlie thei  
repent. For what one of manie thou-  
sands haue you seene heretofore, which  
comming vnto himselfe, hath either cast  
of his whore, or determined neuer to  
haue companie with her hereafter? I  
speake that which is wel knowne, and  
what we at this daie doo not onelie see  
with our eies, but also euē wel nigh feele  
with our hands, if so I may sai. Not one  
of a thousand scarce can you finde which  
from his harte at any time purposeth to  
amend, or put awaie his concubine.

But to let these things go, how abho-  
minable in the meane while (be it spo-  
ken



ken in the feare of God) and deformed  
 is the face of the popish Church; where  
 in the pastors and rulers of the christian  
 flocke, doo openlie to the great offence  
 of the Church committe wickednesse:  
 wherein whormasters adhort vnto cha-  
 stitie, impenitent persons, vnto repen-  
 taunce; they who are defiled with al im-  
 puritie, vnto holines! And these things  
 are doone, not in villages onelie, but in  
 Townes also and citties; nor in a fewe  
 regions onelie, but in euerie land beside,  
 and in all places where the Pope hath  
 Dominion; yea the verie Bishops them-  
 selues looking on, and wincking thereat;  
 what saie I, wincking therat? permitting  
 and approuing the same. Who because  
 thei do not seuerelie puuish this wicked-  
 nes, as by their office they are bounde,  
 but (as I saide before) (..) for monie  
 permit them yeerelie to haue harlots,  
 by these their Pardons and Dispensa-  
 tions, beside that they are a speciall pro-  
 uocation vnto sinne (as one dooth say)  
 they imbolden them the more in wic-  
 kednesse; & prick froward, and giue such  
 the head, whom they should bridle; yea  
 they bring it so to passe, that liuinge in

The defor-  
 mitie of  
 the popishe  
 Church.

(..)Page  
 26.

open wickednes, they thinke they sinne not: and so for their owne commoditie thei giue the occasion obstinately to persist in sin: of which, as of their whole offence, thei shal one daie render an account.

The office  
of Bishops  
in punish-  
ing lewde  
Clergie-  
men.

What I praie you, maie some demaund, should Bishops doo in this case? I wil tel you. They must (as the Apostle teacheth) not winke at such wickednes, much lesse allowe, and maintaine the libertie of whordome, but first *admonish, improve, rebuke*; (y) afterwarde, if these things doo no good, remove them from  
 2 their charge and gouernment of the congregation where they are placed; then banish them from the temples & sacraments; afterwarde being condemned to the pit of Hel, excommunicate them from the companie of the godlie; and finalie, as Paule saith, (y) *Deliner them vnto Satan for the destruction of the flesh, that the spirit maie be saued in the daie of the Lord Iesus.*

These things they should doo, if their minde were to execute their Office vprightlie, and to bee allowed before God the iudge, who wil alke an account of them

them for al their doings. Obeselic and a-  
 bone al things they should show themselves  
 an ensample of good works, as Paule admo-  
 nisheth Titus, (s) and be to them that be- Tit. 2.7  
 leue, an ensample in woord, in conuersa-  
 tion, in loue, in spirit, in faith and in pure-  
 nesse, as he warneth Timothie. (t) But at 1. Tim. 4.  
 this daie, the Bishops, for the most part, 12.  
 show themselves to be such, as they suf-  
 fer the Clergie to be: whereby it falleth  
 out, that what by the licence, and what  
 through the example of Bishops: they  
 sinne more wilfullie, and boldlie. For as  
 one saith; That is thought to bee wel  
 doone, which is doone by example.

But forsomuch as Priestes, hauing so  
 manie occasions to repent, and to forsake  
 their wickednesse (for they both visite  
 suche as are extremelie sicke; and heare  
 confessions of sinne; and comforte the  
 troubled conscience; and absolue from  
 wickednes; and reache-foorth the bodie  
 of the Lord; and minister extreame vn-  
 ction; and are present oftentimes, when  
 men giue vp the ghost: beside, they sing  
 Dirges, wherein it is often repeated, that  
 that daie is a daie of wrath, a daie of trou-  
 ble,

How man-  
 nisfolde oc-  
 casions bee  
 offered vn-  
 to Popish  
 Priestes to  
 repent.

ble, and beauiues, a great daie, and a verie bitter; and often mention is made of the dreadful iudgement, of euerlastinge damnation, and of the theefe repentinge at the last gaspe; finalie, wherein request is made, that neither torment of death maie touch, nor chaine of the damned maie binde: furthermore, they attende on the Hearse, and folow the Corse; & with great ceremonies burie the dead, & committe the bodie to the earth: beside this, walking in the Temple they oftentimes reade Epitaphes, and verses both writen and grauen vppon Tombes and Sepulchers; wherebie occasion is giuen to remember not onelie the dead; but also death it self imminent euerie houre, and the last iudgement too, and tribunal seate of the Lorde, to omit other things; and yet more then al this in that Sacrifice of theirs, for the dead, they heare of the comming of Christ; of the resurrection at the last daie; of the sounde of the Arch-angel and Trumpet of God, and of manie other such thinges) yet forso-muche as by al these they cannot bee brought vnto repentaunce, one of these

two thinges must needes be true, that either they thinke whatsoeuer they reade in the sacred Scripture touchinge the iudgement to come, is but a fable, and (as Epicures do) perswade themselues that the soule dieth with the bodie; or that they flatter themselues too too muche with a vaine and false hope and confidence of pardon at Gods hande.

*A remedie for this cause you shal finde  
afterward in the eleuenth Chapter  
of this booke.*

### Cap. 4.

## The thirde cause whie we

*deserre the amendement of our life.*



Thirde cause whie wee so driue of the amendmet of our life, as wee doo, is our custome of sinning, which now hath almost gotten to be an other nature. For as it is verie harde for a man to bridle his nature: so the strength of custome is almost invincible, & therefore not vnrightlie called an other nature:

Nei-

Custome  
an other  
nature.

Neither was it il said of one, that those  
vices be hardlie cut awaie, which grow  
vp as we grow.

Il educati-  
on of chil-  
dren.

We al know how daintelie and wan-  
tonlie parentes bring vp their children,  
euen from their cradels. They are vsed  
to delicious fare, & pleasures from their  
render yeeres. They abstaine neither  
from foule and filthie speache, nor  
from wicked and blasphemous othes, to  
the dishonor of God. They ruffel it out  
in their gorgeous appattel of diuers co-  
lours, Soldier like, with their parted  
brest, and their pained hose. They doo al  
thinges proudlie, boldelie, impudentlie;  
but nothing modestlie, & shamefastlie.  
They neither doo honor their parents;  
nor reuerce their elders, nor beare with  
their equals: breeselie, what they mind,  
they thinke they may doo. Neither  
shame of the worlde, neither feare of  
God can driue them from wickednesse.  
Thei haue no care of Religion and god-  
lines toward God, much lesse of ciuilles  
and honestie toward man.

VVhat neede manie wordes? Parents  
now à dayes by their euil behaviour so

cor-

corrupt their Children, that no correction can make them to be good. VVhereas indeede their part is before their children, nether to saie that which were filthy to be spoken; nor to comit that which might not honestlie bee doone: but rather to leade such an honest & virtuous life, that their Children by them maie haue a patterne how to liue wel, and by looking vpon their sayings and doings as into a Glasse, learne even from their infancie, both what is to bee doone as good, and what is to be auoided, as wicked and abhominable. For whosoeuer reacheth that by outward behaviour, which hee detesteth in his Children: while he chides them, he accuseth himselfe of sinne and wickednesse. And with what face can he rebuke his children for dooing amisse, who hath marred them himselfe, by his wicked example: with what countenance can he mislike naughtines in them, the which an other as seuerely maie rebuke in himselfe: VVherefore let parentes remember, that necessarily they are to leade an vpright, and honest conuersation; that of necessitie

Dutie of  
Parents.

D. J.

they



they are to fore-set, that no point of dishonestie, nor filthines appeare in their life, & that to these ends that with more auctoritie they maie punish their children whē they go astray, that thei be not blamed for those vices, which thei rebuked their childrē for, & finalie that their chiding may bee to purpose, and not lightlie set by of their children, through their owne default. Hetherto belongs that of the Poet,

*How of a father canst thou take the face,  
whē thou by mo vices, dost thy self disgrace?  
How for loosenes canst thou beat thy child,  
Thou an old man being thy self more wild?*

**Naufistrata**

So dooth that in another Poet of *Naufistrata*, who blamed her husband because he chid his sonne for being in loue, whē he knew himselfe guilty of greater wickednes. *Vith what countenance, saith she,*

**Antemona.**

*wil you chide him? And which Antemona brought forth in Plautus, Is it meete saith she, that a father should giue such example? Art thou not a shamed? But let vs heare that yonge man among declaimers,*

mers, that accused his father of madness;  
*My riot, saith he, I impute to my father. I*  
*was not brought up straightlie enough in*  
*awe, nor in a wel gouerned house, whiche*  
*might order the manners of a yong man a-*  
*right, and with-drawe him from vices,*  
*whereunto, in respect of his age, he is incli-*  
*ned. My Father in a sorte hath inticed mee*  
*unto riotousnes. &c.* So did not Tobias Tobias;  
 that godlie man and beloued of GOD;  
 who as the storie of him dooth wirtnes,  
 both instructed his sonne, euen from his  
 infancie to feare God, and to absteine  
 from al wickednes; and also by his good  
 life proponed him an example howe to  
 serue the Lorde: and studied to shoue  
 himselfe such in the sight of his sonne,  
 as he desired his sonne should be.

In these daies when children be com- Schoole-  
 mitted to Schoolemaisters, especial maisters,  
 to be accustomed to vprightnes and ho-  
 nestie; and to be brought-up in godlines,  
 good manners & learning; what is don?  
 I am ashamed, and lothe to saie it; yet  
 will I speake rather necessarilie then  
 willingly. Schoolemaisters for the moste

Mischiefes  
that grow  
by euil  
School-  
maisters.

parte (for al be not such) what to get fa-  
uour, & to auoide the displeasure of Pa-  
rents, bring vp their Schollers too nice-  
lie, and to wantonlie, & as it were loose  
the raines of discipline, neither driuinge  
them by correction from wickednesse:  
nor alluring them by counsel vnto wel-  
dooing. They neither teache them chri-  
stianitie, nor instruct them in godlines:  
nor traine them vp to modestie, and ver-  
tue. Naie, they show themselues nether  
pure and holie to their scholets, neither  
milde and affable, as fathers; but ouer  
careles and dissolute, as companions.  
Hence ariseth contempt in the of their  
maisters; hence came the headie and  
prowde; hence doo they loath al good-  
nesse, hence intollerable stubbernesse.  
What should I speake of their prodi-  
gious attire? of their vnseemelic appa-  
rel? of their ietting vp and downe with  
Daggers by their sides? VWhat should I  
mention their prodigal and riotous ex-  
pences, winked at by their maisters? or  
their often, and wel-nigh dailie rioting,  
banqueting, gossiping, quaffing, plaieng,  
dauncing, reuelling al the night toge-  
ther?

ther to ad nothing more filthie, I name  
that which is wel knowen, and those  
thinges which are so certaine, that they  
cannot be denied; and so shameful, that  
they maie not be excused anie kynde of  
waie.

And forsomuch as Schoolemaisters,  
(whose dutie were with al endeavour,  
diligence, and seueritie, to bringe downe  
the boldnesse, to tame the wildenes, and  
to bridle the wantonnesse of youth both  
by instruction, admonition, and correc-  
tion,) doo suffer the youthe committed  
to their trust, to be corrupted and carried  
headlong into al vice and wickednesse,  
what hope is there (of their amédment)  
when they come vnto riper yeers, and to  
mans estate? For it is vnlikelic, that ei-  
ther he wil liue honestlie, when he is old,  
which led a wicked & filthie lif, when he  
was yong: or that he which was naugh-  
teli brought vp in his child-hood, wil in  
his man-hood be brought vnto good or  
der. *Such a matter it is to bee accustomed  
to a thing from tender yeeres,* as the most  
excellent Poet dooth saie. And as ano-  
ther Tragical Poet writeth.

Dutie of  
Schoole-  
maisters.

D. 17.

The

*The minde easilie forgetteth not,  
 What long time since it leard & got.*

Chusing of  
 Schoole-  
 maisters,

Oh that cities would consider the waigh  
 rines of this matter, and yeelde in no  
 wise neither to affection; nor to affini-  
 tie and kindred; nor to the commenda-  
 tion and sure of their familiers, in choo-  
 sing Schoolemaisters! Surelie at euerie  
 mans letter of comendarion, a Schoole-  
 maister should not be appointed: especi-  
 alie because it is much to the benefit of  
 a common-weale, to haue a godlie and  
 learned teacher, that wil traine-vp chil-  
 dren in religion; teach them ciuilitie; &  
 endue them with liberal both manners  
 and discipline.

Liberal.  
 manners,  
 Liberal  
 knowledge.

Notwithding, how in this point now  
 a daies men offend, no tongue can ex-  
 presse. For nowe there is no place for  
 godlie and learned Schoole-maisters,  
 whose honest life, commendable beha-  
 uour, and faithfulnessse is wel knowen.  
 Vplearned Sciolies doo euerie where so  
 creepe into the freendship & familiari-  
 tie of mightie men, and so perswade the  
 that they alone are thought to bee mee-  
 rest (when they are as meeke for that of-  
 fice,

fice, as the Ass is for the Harp, according to the common saying) to gouerne Schooles, and to bring vp children. And for their doctrine it is such as no wise mā wil giue a straw, or a burnt thirde for the same: their ignorance is verie grosse, notwithstanding they can hide the same maruelous cūpingly. And for that in respect of their ignorance & rudenes they carie none auctoritie, the which a learned mā dooth easily attaine; they lose the raines of discipline to much, and marre yonge mindes with their tokringe, that youth may the more willingly chuse them for their teachers. But that I may returne to my purpose, seeing that parents themselves, with teachers, & maisters do missele yong children in wickednes, giue the the head to do what they list, & haue no care at al of gouerninge, & restrainingge their desires: what maruel, if hardlie, or not at al they can leaue those vices in their olde age, whereunto they were accustomed in their youthe: custome so commeth to a nature. And although when the daie of iudgement comes into their minde, they thinke of repentance!

D.iiij.

yet

2

yet custome hath so marred them, that, whether it be vnwilling or against their knowledge: they fall euermore vnto worser wickednesse, and lyke fooles neuer cease to prolong their amèdement more and more. Now what good members of a common-weale shal we thinke they wil prooue in their olde age, which in their youth are so corrupted, through their parents meanes; and so il brought vpp, through their Maisters negligence?

Frute of ill  
education.

For whence come so manie adulterers now a daies? so many corrupters of maidens; so manie ruffins, so manie bawds; so manie vnthrifts & prodigal coufins? whence are there so manie Dicers, and such a number of most wicked citizens? but euen from this fountaine, as it were of vngodlie and euil education of children: For they had neede of a purgation which laie the vices of this age vpon the Gospel. It is not the Gospel whiche causeth such wickednesse; it is wanton and il bringing vp of youth, it is negligent and carelesse Magistrates: that I saie nothing of higher Princes, whiche must



must beare the blame. They who are in  
 auctoritie should most seuerelie punish Magistrats  
office.  
 and correct sinne, not winke thereat. If  
 the *Fulian* law of adulterers, which with Punish-  
ment of  
adulterie.  
 death punisheth adulterie, and violaters  
 of marriage; neither suffereth the wic-  
 kednes of whordome to goe unpunish-  
 ed: if I saye, this law were againe esta- Punish-  
ment of o-  
pen offen-  
ders.  
 blished; & if they which abuse the name  
 of God, & spee out blasphemie against  
 his holinesse, and sweare by the Crosse,  
 by the woundes, and blood of Christe;  
 whiche when godlie Sermons are ma-  
 king, be quaffing; plaieng; gadding idle  
 vp and downe; whiche obaie not their  
 parents, nor giue them du honor; which  
 are makillers, & murtherers, & theeves,  
 dicers, rauishers, church-robbers, and V-  
 surers; if iuglers, coseners, dronkardes,  
 gluttons, & prodigal vnthriftes; if il spea-  
 kers, backbiters, braulers, forsworthe per-  
 sons, idle talkers, & liers; finallie, if they  
 which are apparentlie wicked, were not  
 wincked at, but seuerelie punished, nei-  
 ther would there be such large scope for  
 vice and wickednes; nor al men should  
 trie out as they doo now, of the loose-

ness of this worlde. Let euery Magistrate therefore thinke vpon his office, and perswade him, selfe that when christ shal returne to iudge the world, he must yeelde accompt; and learne of *Paul*,  
*a. Ro. 13. 4.* (4) that he beareth not the Sworde for naught. For he is the minister of God to take vengeance on them that doe euil, as the same *Paul* writeth vnto the *Romaines*. And for so much as *Paul* dooth witnesse, (5) that the Lawe is not giuen to a righteous man, but to the lawles and disobedient, to the vngodlie, and to sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslaughterers, to whoremongers, to buggers, to man-stealers, to liers, and to the perjured; and because in his office, the Maiestrate is a minister of the law, doubtles hee cannot without great sin be negligent, or slacke or dissolute in punishing of wickednes.  
 Wherefore such as beare auctoritie, and rule in the Common weale must remember, that loosenes of behaviour and wildnes must be tamed, and bridled by euery good meanes; & that men must be terrified from vice & wickednes,

kednes, from naughtinesse, and from all  
deceate and deadlie and hainous crimes  
through the feare of punishment. Vnles  
they do so, they make them selues guil-  
tie of horrible sinnes, and shal aunswere  
for the faults of others. For, as the Poet  
saith:

(not,

*Hee that may refraine wickednes & wil  
Dooth wilmen to sinne, and spare not.*

I am afraide the seuerenes of *Eth-  
nickes* in punishing sinne, and cuttingge  
off malefactors, wil be à witnesse against  
our negligence and slouthfulnes in that  
point, at the daie of iudgement. They  
had their punishments appointed by  
lawes for offenders; there lacked no co-  
missioners to cite them vnto iudge-  
ment; they had examiners & iudges; fi-  
naly, they had executioners, which with  
al seueritie punished wickednes. And  
so by that meanes wilde heads were en-  
forced to abstaine from il doing; to bri-  
dle desires, to tame their concupiscence  
& not to rush head-long into al wicked-  
nes, euē through the feare of punishmēt

Pagans  
more seuerē  
in punishing  
sin, then  
Christians,

But

But now a verie blinde man (as the saying is) may see, how outward and euile ordering of manners is decayed, by reason of impunitie, and libertie which is granted, in that such as are in auctoritie, doe either negligently forgive al, or not severelie enough punish malefactors.

None correct whoremongers, and deflowers of maidens, no nor adulterers, and other more haynous offenders, so greivouslie as thei should; none punish either disobeiers of parents; or dispisers of their superiors; or backbiters of their lawful Magistrats. None repress of apparel, either the prodigalitie for cost; or the Pride for colour, and finenes; or the lightnes for varietie; or the impudencie for the monstrous new facions. None doo forbid that infinit expences vppon banquets; pompus & princelike feasting; outragious quaffing; continual sittinge at bellie-cheere: None doo appoint punishment for dicers; vsurers; ingrossers, fore-stalers; backbiters; nor for suche as for-swear them selues; nor for curslers; nor yet for blasphemers. I saie nothing neither of those common Stewes in  
ma-

manie townes; nor of the libertie which Popishe Priestes haue to keepe whores; nor of the unpunishment of all sinnes for Monie, where the Pope hath to doo.

It is the part therfore of all in auctoritie to meete with these mischiefes; and without delaie to punish offenders, that others maie take heede. For in correcting they must haue regarde vnto these three things, either to amend him who they punish; or to make others to be-  
What correction or discipline is vsed.  
 ware of committing the like wickednes; by his punishment; or finalie, that such as are wel giuen maie liue the more safely, the wicked being cut off.

Little hetherto hath beene doone by lawes; therefore the matter must bee gone about another waie, to haue the better successe. For, as the Apostle saith, *(c) the Magistrate beareth not the Sworde for naught.* Let him then when occasion serueth, draw out the same, let hym strike therewith to the cuttinge-awaye of sinne, and let hym haue a care that he be not blamed for negligence in that behalfe, that in respect of discipline  
c. Rom. 13.  
 we

we be not woorthie then the verie *Eth-  
nicks*, nor giue occasion to the enemies  
of Christianity to thinke it (as they  
doo) of the Gospel, and of our professi-  
on, because of our life and il behauiour.  
For what? Can the Turkes beleene that  
religio to be good whose professors they  
see with their eies to bee of all men the  
most wicked, and prophane? They will  
object, and cast in our teeth so manie  
whore-maisters, so manie ruffins and  
spend-thrifts; so manie dronkards; so  
manie adulterers; so manie Epicures;  
that wee maie bee ashamed to heare so  
much. They will inueigh against our  
wickednesse, they will laie in our dish  
luxuriousnesse; they wil tel vs of our le-  
cherie. And thus for our behauiour sake  
both religion it selfe, & Gods word is il  
spoken of; & as Paule saith(d), *The name  
of God is blasphemed among the Gentiles  
through vs.*

Rom. 2. 24

And although to iudge rightlie hereof,  
in euerie age there hath bin riotousnes;  
sumptuous feasting; costlie dinners and  
suppers; surfering; dronkenness; whore-  
dome, adulterie oppression, iniurie,  
neg.

neglecting of well doing, and other such  
wickednesse, which euery man in his  
time hath found fault withall, as *Seneca*  
doth saie, and no age that hath beene  
void of sinne: yet loosenes of life, neg-  
lect of order and discipline, outrageous  
wickednesse, hath in this our age so en-  
creased, and got strength, that it appea-  
reth even *Athelisme* and *Epicurisme* hath  
inuaied the life of mā, & as it were bea-  
reth dominion among Chistians, lawes  
take no force, lust ruleth altogether.

Wickednes  
neuer at  
such ripenes

For these euils therefore it were the  
parte of Magistrates booth spiritual and  
temporal, to finde some remedie, as they  
whom God hath exalted, and preferred  
by strength and honor,

*Both for to rule the publique weale,*

*And subjects keepe in awe:*

*And for to watch both night and daie,*

*That eueryline vnder lawe.*

That with all studie and seueritie, they  
cut off wickednesse; and booth cherish  
and defende the good, and through the  
feare of punishmente terrifie the bad,  
and



and make them not onelie to fauour religion, but also to aduance the same by their wel dooing.

I saie therefore once againe, let magistrates remember their duties; and what wickednesse they cannot vttellie supplant, let them punish: and though they are not able to make men good, (whiche thing belongeth vnto God alone:) yet endeavour they with al industrie that we come not againe vnto *Paganisme*, & prooue worse than *Ethnicks*. About al they shoulde enact, and looke that Parentes bringe-vppe their Children in the feare of God, and from their youth teach them godlinesse, and good manners.

And forsomuch as the wel bringinge vp of Children is much to the behoote of a Common-weale, (for there-vpon consisteth the safetie of Citties,) Magistrates must haue a special care hereof, and see that parentes doo their dutie in trayninge-vp their Children aright vnder correction. If this were done, wickednesse would not take such roote, as hetherto it hath: which otherwise by no

was

lawes can be auoided. And whereas the lawes doo punishe wickednesse, and if factes alreadye committed, and good education keepeth a man from dooing anye thing woorthie punishment; Againe, for so much as lawes reforme what is doone amisse, but education quite remooueth the same: it plainlye appeareth, that this dooth more good to the Common-weale, than lawes doo.

Comparison  
betweene lawes  
and good edu-  
cation.

That I adde not; how they which haue naughtelic beene brought-vp doo afterward cast off all feare, and reuerence to lawes, wherebie punishments are appointed to transgressors.

And therefore it hath beene the cheefest studie of wise gouernours, not with what punishment they might afflict the wicked and transgressors; but how to bring it to passe, that their Subiectes maie commit nothing woorthie correction. And because they trusted it would be accomplished through the good education of children from their

The cheefest  
care of magi-  
strates.

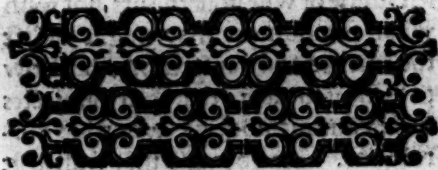
E youth,

young, either by their Parents, Maisters,  
or Tutors, they tooke no small care a-  
bout this poynt.

But from this digression now re-  
turne we vnto our  
purpose.

With this Chapter compare the twelfth  
chapter of this Booke.

Cap.



## Cap. 5.

## The fourth cause whio

*men are loath to repent,*



Fourth cause of procr-  
stinating the reformation  
of our wicked life, is  
wealth and prosperitie.

Prosperitie

For it maketh men dröke  
oftentimes with sweet fortune as it wer,  
and so secure, that seldome they thinke  
of God, much lesse of amending their  
liues. Therefore was it well saide of an  
ancient wrighter: Of prosperitie springeth  
prodigalitie, and of prodigalitie, as all other  
vices, so especiallie impietie against GOD.

Prosperitie  
mother of Se-  
curitie.

And Seneca affirmeth that mens minds  
atchild a sleepe with too much felicitie,  
as it wete with a continual drunken-  
nes. Hether to pertaineth that of Paul vn-  
to Timothy a, where he willet him to

2. Tim. 6, 17

admonish

E ii

charge

Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing GOD, that they do good, & be rich in good works, &c.

And if true it be which *Publius* saide: *Fortune makes him extreamelie foolish, whom she fauoureth*: then it appeareth euidentlie, how prosperitie dooth not onely make men secure, but is the mother of all wickednes. For hence it is, that we perceiue not the wrath of God against sinne, which we ought continualie to feare; hence dooth drowfines so occupie our mindes, that we neither dread the vengeance of God, nor thinke that we shall either die, or appeare before the iudgement seate of Christ.

**Example of extreme securitie.**

Our Saviour in the Gospell after *Luke*, dooth by an elegant similitude painte forth as it were this securitie of wealthy men; where that rich man, whose ground had brought forth fruits plenteouslie, neuer thought of amending his life, nor of repentaunce, nor yet of helping the poore; but fixing his cogitations vpon building greater barnes, and of gathering his fruites vnto them, thought

thought thus with himselfe: I wil gather  
 al my frutes, and heape my goodes together, *b. Luk. 12. 18*  
 and I will say unto my soule; Soule thou hast  
 much goods laide-up for many yeeres, lye at  
 ease, eate, drinke, and take thy pastime. But in  
 this securitie and opinion of continual  
 felicitie, which the churle conceaued in  
 his minde, what saith God at the length?  
 Even thus he saith, O foole, this night will  
 they fetch away thy soule from thee. *19.*

Thus you plainelie see, how the rich  
 man, while he dreameth of a secure &  
 quiet life, of dyning, and supping, and  
 faring deliciouſlie, & liuing delicatelie;  
 while he thinketh all was well, & sudden  
 destruction came vpon him, as Paule dooth  
 saie? Therefore the holie Scripture bid-  
 deth vs to Watch continually, & and euer  
 more to be readie against the coming  
 of the Lord. *d. Math. 24. 42.*  
 A goodlie admonition, *Math. 25. 13*  
 did we set therebie. But as it fell out in  
 the time of Noe, & When as they did eate &  
 drinke, marrie and were married, so vpon the  
 sudden were taken all awaie by the flood. And  
 as they al suddenlie were destroyed with  
 fire from heauen, when Lot was depar-  
 ted from among the Sodomites. *f. Luke, 17. 29*

rich mans last daie of life commeth vpon him vnawares, when he looketh not therfore,

- When S. James would driue awaie this securitie from rich and fortunate men, what saith he? Go to now ye rich men, saith he, (g) Weepe and howle for your miseries that shall come vpon you. Your riches are
1. corrupt, & your garments are moth-eaten.
  2. Your gold & silver is cankered. Ye haue liued
  3. in pleasure on the earth, and wantonnesse. Ye
  4. haue nourished your hartes, as in a daie of slaughter.

Here call into thy minde that rich man in the Gospel, who after his delight in wearing purple, and fine linnen, & in faring well and delicatelie enerie daie (h) beeing dead, is now in hell tormented. For wealch, pleasure, and ouer-much prosperitie wold not suffer him to think of amending his life.

Hetherto maketh that of our Sauiour in Matthew (i): A rich man shall hardelie enter into the kingdome of heauen: and, It is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God. Our Sauiour, as

Mark



Marke recordeth (k), expounding the k, *Mark, 10.*  
 same, dooth saie, *(children, how hard is it for* 24.  
*them that trust in riches, to enter into the king-*  
*dome of GOD? It maketh also to this pur-*  
*pose, that Christ calleth riches and plea-*  
*sure of this life, sborne (l), which choake the* *l. Mat. 13, 22*  
*seede of the word, & make it unfruitfull.* *Mark, 4, 19*

This then is the cause, why GOD *Luke, 2, 14*  
 sometime sendeth aduersitie; and, as he *vññe God*  
 saith, chasteneth whom hee loueth (m), *Gods afflictio.*  
 namelie that they maie shake off securi- *m. Heb. 12, 6.*  
 tie, and both be stirred-vp to feare and *Pro. 3, 12.*  
 call vpon God, whom often-times in  
 prosperitie they forget; & be also com-  
 pelled to confesse their sinne; to repent,  
 and to thirst after heauenlie thinges,  
 despising earthlie. For in them which  
 haue the worlde at will, there dooth  
 raigne a maruelous securitie, which is  
 nombred among the deadly offences;  
 and their mindes be inuaded with sloth  
 and carelesnesse, and with a certeine  
 nummednes and senselesnesse, whereby  
 they neglect heauenlie thinges: finallie  
 idlenes, faintnes, rechelesnes, vnwildnes  
 sleepines, and if you will haue it so,  
 (for by all these names I see I cannot

sufficientlie expresse what I thinke) drowlines taketh them in such sorte, that they have no minde to doo wel, nor to liue honestlie. Such is the greatness of this vice,

The Scripture also sheweth, that prosperitie maketh men not onelie secure, but blipde also, and vngodlie mamie-times: which made *Moses* to saie:

9. *Deu. 32. 15.* When he waxed fat, he spurned wih his heels: thou art fat, thou art grosse, thou art laden with farnes: therefore he forsooke God that made him, and regarded not the strong God of his saluation. They prauoked him with strange Gods, and so foorth. This made *Dauid*, hauing

16.

State of *Dauid*  
a secure sinner.

ouercome his enemies on all sides, whē he was quiet, and thought al things wel, not onelie to fal into adulterie: but also to defile himselfe with the murder of an innocent man: And he, who in the persecution of *Sauē* behaued himselfe well, in prosperitie proued wicked. So greedie hath he to looke that he fal not, which thinketh he dooth stande. Yea after hee had committed those finnes, howe secure was he for a longe space? For, though there hung no daunger o-

1. *1. Cor. 10. 12*

uer

uer his head, for so much as God is merciful, he went as wel as the best vnto the tabernacle, he kept the Sabaoth and other holie dales; he was at sacrifices making, and offered gifts; to be breeste, his minde was without care. But, when God by the Prophet *Nathan* denounced vengeance (q), and punishment, and stroke him with feare and terror, then at the length cōming againe vnto himselfe, he considereth what he had committed, and waicth the greuousnes of the sinne, and therfore cōceaueth much sorowe through the remembraunce thereof, and plainely confesseth his offence, and humbly craueth pardon of God, and desireth to be washed frō his sinne, to be clenſed from his wickednes, to haue the filth of his vncleanes wiped away: yea, he neither refuseth reuengement, which God had threatned; nor praieth to escape the punishment, which he had deserued.

State of Dauid  
a penitēt persō.  
9. 1. Sā. 12. 13  
Psalms. 51. 1.  
2. &c.

Would to God the like securitie were not in vs, who for the most parte liue so without care, as if all were well; we neither confesse our sinnes, nor yet

E. v

feare

fear the sharpe iudgement, and heauie hand of God against wickednes. So far be we, *from weeping so abundantlie, as we haue greuouslie transgressed*, as that holie Martyr of Christ Cyprian dooth saie.

But to returne vnto our matter, & to conclude in few words: No man can be saued, but they, whose sinnes be forgiven. And no mans sinnes be forgiven, except he aske forgiveness. No man doth aske forgiveness, but he who desireth to come into Gods fauor againe. And no man desireth that frō his heart, vnlesse he be touched with a sense & feeling of his wickednes. And no man is sorry for his wickednes, but he that confesseth them, and perceiueth the wrath of God against sinne. But this doth not a secure man, for he is touched with no care of his saluatiō. He to whom all things fall out prosperously, and is (as he saith) dronke with sweete fortune, is such a person. Therefore it is euident, that wealth & prosperitie is a cause, that mē haue no care of amēding their māners.

*A remedie for this cause read afterward in the thirteene Chapter of this Booke.*

Cap.

## Cap. 6.

## A fift Cause why Man

*will not repent.*

Fift Cause of deferring the amending of our manners from day vnto daie, is hope to liue long. For, although none, no not the yong

man is assured, as he in Cicero saith, that he shal liue vntil night: yet there is none so old, but he thinketh he maie liue one yeere more. The Poet bringeth out an old man exclaiming on this wise: *Come ye wiſe me, being an old man 63. yeeres of age, in mine old daies to become a married man, & to take an old doting woman to wife?*

But now in these daies men well nigh eightie yeeres of age doo marrie yong girles scarce fifteene yeeres old. So that they are of opinion that they may liue so long as lustie young men, as it plainlie appeareth.

Some

Some perhaps will thinke it follie and madnes for olde men to become wooers; neither will we reason for, or against them: this onelie I note, that such as at that age take Virginnes to wiues, notwithstanding they are old and dote, yet are they lead with a vaine hope of vndoubted long life. So that this hope is the cause, why no man wel nigh wil earnestlie thinke either of amendment, or of an accompt to be giue vnto the hiest iudge of his life spēt.

Euerie man deferreth, and, so much as in him lieth, puts off so profitable and necessarie a matter. I am afraide the very *Heathen* hereafter in the laste iudgement wil laie in our dish this extreame negligence, in that either at no time, or not earnestlie enough, we think of reforming our manners, and amending our life. Wheras many *Heathen* vsed continually, before they gaue themselves to sleepe at night, to weigh with themselves according to *Pythagoras* precept, what thing they had done, either wel or il. Which thing, *Virgil*, speaking of a good and wise man, expressed

sent?

on

on this wise

He dooth not turne his eyes to take,  
the sweetest and wishest sleape.  
Tell what he did the daie before,  
he waies with motions deepe  
Of minde. What did I pretermis?  
what did I in due time  
Thinke? he what not? vnseemelie this  
vnwiselie that same crime  
Whie haue I done? what ouer-slept?  
in fonde opinion  
Haue I stood? or helpt the poore,  
and wisht my deepe vndoone?  
Or would I ought, which I should not?  
whie, wretch, did I delight  
In gaine, more then in godlines?  
by word, or sike by sight,  
Haue I offended any man?  
why to my nature vane  
Doe I obey? and reasons lore  
why doe I so disdain?  
Thus pondring al things in his minde,  
from morning vntil night,  
Which he hath saide or done, forthwith  
he taketh much delight  
Of dooing wel; and praiseth al  
which vnto vertue tend:  
But what he vaineilie saide or did,  
doth much his minde offend.

Seneca

Seneca.

Seneca likewise speaketh somewhat concerning this custome, which I can not chuse but mention. He therefore in a certaine place speaking of callinge the mind euerie daie vnto an accompt, saith as followeth :

Sextius.

*It was Sextius woont euerie night when he went vnto bedde, to aske his minde, What vice of thine hast thou reformed? What temptation hast thou resisted? wherein art thou the better? And straightway, What godlier thing than after this forme to examine the whole daie? Oh how quiet, howe sound, and how free is the sleepe which followeth after the examination of mans time spent? When the minde is either commended for doing wel, or warned to beware of wickednes, & man wilbe his owne watchman, and like a seuerer Censor, bring his owne life into question? This power doo I vse, & debate the matter with my selfe from daie to daie, When the candle is out, I cast the whole daie, & measure all my deedes and saynges. I neither doo hide any thing from my self, nor ouer passe any thing in silence. Why should I feare any of my faults, sith I maie saie, looke you doo so no more; for this time I forgive thee.*

*At such a disputation you were too fierce, doe not henceforth encounter with the vniuersall.*



full. You tooke-up such a man too boldlie,  
and thereby you did not amende him, but  
offende him. Looke hereafter, not onelie  
that what you speake be true, but also that  
whome you doo rebuke, will patientlie heare  
the truthe when it is told him. This and  
much mo thinges to this purpose spea-  
keth *Seneca*, which would to GOD  
we would fixe in our mindes and fol-  
lowe: yea, and acquaint our children  
with this godlie custome? For did  
we so doubtles, either I am much de-  
ceaued, or we should studie to liue more  
answerable to our Christian professi-  
on, than we doo.

But what doo we now? we feast  
merilie together; wee furnishe our  
boordes with most daintie dishes; yea,  
we spend not the day onlie in quaffing;  
but the whole night also in riotousnes;  
(and what horrible vices of all sortes  
tende vpon that kind of life, we al doo  
know) and before willinglie we giue  
ouer, drinke ouercommeth vs, and so  
we goe drunke to bed (what saie I wee  
goe) naie, manie times, because we can  
neither stand stedilie, nor go buttone-  
ringlie,

ringlie, we are lead: and manie times  
plucked from the boord, and laide in  
bed, where we lie buried as in a graue,  
(for I ca none otherwise better expresse  
the same) ouerwhelmed with wine,  
and sleepe, and this is a dailie custome.  
Scarce once in a yeere, doo we enter in-  
to an account with our selues of our  
life mispent, and aske mercie for our  
offences: sildome it is that we purpose  
to come againe into Gods fauor. And  
when we doo so, litle doo we minde to  
continue in those thinges which we  
haue set downe: so farre be we from  
examining our consciences before we  
go to rest; from considering how we  
ought to liue; or with sobs and teares,  
and striking our breasts, prostrate vpon  
the ground, from asking forgiuenesse  
of the Lord; from vowing a new life;  
and from endeuoring to abide and per-  
sist in that minde and purpose to liue  
wel.

Yet for al this we are not afraide, in  
such a cursed state of life to sleepe, and  
to snort too in securitie: wherein if  
sudden death should strike vs (as no  
man

man is sure that he shal rise in the morning, when he goeth vnto bed) we are vnterlic damned, and cast awaie. But litle doo we thinke of these thinges, so greatly do we flatter our selues, through a vane hope of longer life. Now for so much as commonlie we see, manie are deceaued throug such hope: how childish be we, nay, how mad rather, which thinke our selues by a special privilege, exempted from the number of such.

*Reads the foureteenth Chap. of this Booke  
for the remedie against this  
cause.*

## Cap. 7.

**A** sixt cause which alienateth mens mindes from repentance.



Here is an other cause, whic manie, vnder the dominio of the Pope, especialie, such as are wealthie and rich, doo put off their amendmet from

The Popes  
Bulles.

from daie to daie, And that is not onlie the truste of remission of their sinnes, which they receiued by the Popes buls, and pardons; but also a vaine and false hope of deliuerance from the paines of Purgatorie, by annuarie Sacrifices, and Masses, and by the praiers of Monkes and Friers; as also by the almes and good deeds of their friendes aliue, as by fasting, praier, watching, wandering on Pilgrimage, and such like. For some not onelic affirme, that the Popes pardons are of power to obtaine forgiveness of sinne; and nor onelic blush not to stand in it, that moneie is no sooner throwne into the offering basen, but forthwith a Soule flieth out of purgatorie into heauen, but also are perswaded, that by other folkes merites and works, the dead are holpen, which thing *Hillarie* writing vpon *Matheu*, dooth denie. And *Hierome* agreeing with him, as euen in the Canon lawe hee is cited, saith: *In this present worlde wee maie helpe each other eicher by praiers or counsell: but when wee shall appeare before the iudgement seate of Christe, he affirmeth that euerie man*

must beare his owne burthen. To be shor, as death it selfe findeth a man, so God indgeth him.

What an horrible securitie is it therefore, to liue in sinne and wickednesse, and neuer to thinke thereof? were they touched with anie care of their saluatiō they doubtles would obserue sōe meane in sinning, & euermore thinke of the last daie of their life. As, to open my minde by particulers, he which beareth hatred against his neighbour, would be reconciled, according to the commandement *a. Mat. 5.23* in the Gospel; (a) Whoremongers, and adul- *&c.* terers, would remember that GOD will iudge them, as the Authour of the Epistle to the Hebrues dooth saie; (b) Mur- *b. Heb. 13.4* derers, and Sorcerers, and all liers, would neuer forget, how their parte is in the lake, which burneth with fire & brimstone, as Iohn *c. Reuel. 21.8* in the Revelation writeth; (c) Couetous persons, dronkardes, & railers, would beare cōtinualie in remembrance, that they shall *d 1. Cor. 6.10* not inherite the kingdōe of god, as Paul writing not only vnto the Corinthians, but also vnto *e. Eph. 5.5.* the Ephesians (e), dooth testifie; Rich-  
me will be sure to haue in mind, that our

F ii sauiour saith

ſaith, *How hard a thing it is for them that*  
*f. Mat. 20. 24* *truſt in riches, to enter into the kingdom of*  
*God(f)?* Finallic, ech of vs woulde bee  
*g Mat. 25. 41* *mindeful of that euerlaſting and vnquench-*  
*able fire (g);* which Chriſt in the Goſpel  
 threatneth to the wicked, and their fel-  
 lowe ſinners; and euerie man for his  
 part woulde feare thoſe woordes vnto  
 the fooliſh virgins, *I know ye not (h),* thoſe  
*h. Ma. 25. 12* *also vnto that idle ſeruaunt, Caſt that un-*  
*profitable ſeruaunt into utter darkenes, there*  
*i. Mat. 25. 30* *ſhalbe weeping and gnashing of teeth (i);* and  
 thoſe too, of him which lacked the wed-  
 ding garment: *Binde him hand and foot, &*  
*k Mat. 22. 30* *take him awaie, and caſt him into utter dark-*  
*nes (k);* & to be brieſe, that vnto the wic-  
*l. Mat. 25. 41* *ked, Depart from me ye curſed into euerla-*  
*ſting fire (l).*

Oh too too obſtinate are they whom  
 theſe thinges doo not mooue; plainly  
*Epicures,* which beleeue them not; ex-  
 tremely wicked, which cōtemne them;  
 verie mad men, and vnmindful of ſal-  
 uation which regard them not? Such  
 are they, which by purchaſed pardons,  
 doo thinke they haue gotten libertie,  
 and freedom to commit wickedneſſe,  
 and

and through this vane perswasio drive  
off to amend from daie to daie.

An other cause of deferring and pro-  
longing repentaunce is, for that manie  
are perswaded, if they maie worship *S.  
Barbara*, they shall neuer die vpenitēt, *S. Barbara.*  
and without receiuing the holie Com-  
munion. For this superstition of the  
worshipping of *Barbara*, hath possessed  
the mindes of al worldlinges, where the  
Pope hath to doo. And therefore à  
fast is consecrated to her euerie yeere to  
be kept: and Painters haue set her forth  
in the likenes of one holding à cup, and  
holie bread in her hand.

Furthermore, manie haue à great  
care, and long a-fore doo prouide, that  
when the houre of their death shall ap-  
proche, they may be adopted into Saint  
*Francis* familie, and buried when they  
are dead, in the habit of à *Franciscane*. *S. Francis.*  
For this opinion is rooted in al their  
mindes, that the deuill hath no power  
vpon them, which can attaine thereun-  
to: Inasmuch as the Monkes doo im-  
parte vpon them, together with their  
habit, al the merites and good workes,

of their whole order, as namlie Masses, Church service, praier, preachinges, meditations, fastings, abstinence, vigils, pilgrimages, and such like. For Monks heretic, leauing alwaies that which is sufficient vnto saluation, if anie thing happelic doo remaine, and be superfluous, as lighdie there is, that they communicate with other, not *Gratis*, but for moneie. So that, as I haue saide, this also is a cause, whie mē, that haue bought the good deedes of Monkes, and the communion of godlie merites, at no time doo think of amending their life.

But in this place it is needlesse to re-  
fel, either this manifest error of popishe pardons; or the doting superstition of worshipping Saints; or this wicked opinion which manie haue of cōmunicating merites; especialie, because both others haue done it before now, & we also in manie places ere this, haue oftentimes confuted them.

*A remedie for this cause read after-  
ward in the fiftieth Chapter.*

*Cap.*



## Cap. 8.

## ¶ Of other like principall

*causes whie we repent not.*



Hus you haue, as I  
think, the chiefest cau-  
ses whie wee neglecte,  
and prolong the amēd  
ment of our life. There  
bee also other causes

hereof, but they are inferiour causes, as  
vsual liuing, companieng and dealing  
with the vngodlie and wicked, which <sup>VVicked com-  
panie.</sup> are touched with no feare of GOD,  
much lesse doo pursue godlines, or liue  
purelie and innocentlie. They who  
haue care of their saluation, must with  
al endeuor auoide the companie, and  
familiaritie of such men. For, true-  
lie was it saide, *Ill wordes corrupte good  
manners (4):* And an auncient Greeke <sup>1. Cor. 15. 33</sup>  
writer saith, *In lining with the wicked, thou  
wilt prone wicked.*

Here I would haue Parentes to re-

F iij

member.

member, that they are to vse great diligence, in keeping their Children from the companie, and familiaritie of the wicked; and in marking what youth, & of what conuersation they be, which are ioyned to them in much familiaritie, or that liue together with them; or finalie, which doo seeke their companie. For such is à man, for the most parte, as is the companie which hee vseth. And surelie, wel was it saide of one,

*Eccl. 1. 3. 1. Hee that toucheth pitch, shall be defiled with it (b).*

But heate what an aduersarie of ours doth saie: *We take our manners from such as we companie withal. And as some diseases cō to the bodie, and infect them which touch it; so the vices of the minde pollute them which are next. The drunkard draweth his familiars vnto the loue of wine. The companie of lasciuious, doo effeminate euen the strongest man, Cenciuousnes spieth forth her poison vpon her companie. Such is the force of virtue, and of the virtuous on the other side; and so tooth.*

He therefore that desireth to liue godlie, holilie, and to keepe him selfe pure, and whole from al infection of wicked

wickednesse, which euerie Christian should desire to doo, must flee and auoide the companie of the wicked.

For they which addicte them-selues wholie to keepe companie with such, and abide with them from daie to daie, making merrie, feasting, eating and drinking together continualie; they sildome or neuer will thinke of amending their life, neither can they be driuen easilie from their pleasaunt fellowship.

So that although they frequent godlie Sermons; are admonished by goodmen in auctoritie; yea, and them-selues too, through the feare of Gods indignation, doo desire to reform their manners, and that earnestlie: yet, I know not how, they driue off from daie to daie, and can neither vnfeignedly repent, nor at anie time come home againe. In the meane while, whē they litle think thereof, sudden death manie times striketh them vnawares. For, as euerie man is sure to die: so the houre of death is vncertaine. And therefore we are willed in the Scripture to warch, and to be

readie against the last daie of life. He-  
 therto maketh that of our Sauour in  
 6. Luk. 12. *Luke, where hee saith (c), Be ye prepared*  
*therefore: for the sonne of man will come in*  
*an houre, when he thinke not.*

40

*Read the sixteenth Chap. of this*  
*Booke.*

## Cap. 9.

### § An other cause of de- ferring repentance.



Here is an other Cause,  
 whic manie of the com-  
 mon people prolonge &  
 deferre the correction of  
 their life. For there be  
 some, and those verie zealous too,  
 for we maie not thinke otherwise, yet  
 not circumspect enough in this poynt,  
 which in their Sermons laie open the  
 mercie of God, the remission of sinnes,  
 and such other thinges tending vnto  
 our redemption, they vrge full zelou-  
 sic

flie: but of newnesse of life in Christe, of holines, and quickening of the holie spirit (a), they speake either nothing at al, or verie little. For, according to the doctrine of *Paule*, he that would be accounted à Christian, must die to sin, live to right. *a. Rom. 6. 11.* *confesse, cast off the olde man with all his woorkes, and put on the new (b), and so walk, b. Ephe. 4. 22* line, and prooue worthie the Gospel of Christ. *28*

Againe, God giueth the holie spirit to such as belecue & cal vpon him, which maie raise new motions in the hart, and as it were regenerate the wil of man, and driue him ynto al duties of godlinesse, and to al virtues seemelie for a Christian; and finalie, to à life answerable & agreeing to the profession of the Gospel. Of which we haue spoken at large in an other place.

Oh how much are the mindes of simple people offended by these and such like speeches? Bethou, saie they, an adulterer, à fornicator, à couetous person, or defiled with anie other vice or wickednes; beleue onlie, and thou shalt be saved. As for the lawe, thou needest

needest not feare it: for Christe hath fulfilled the lawe, and satisfied for the sinnes of mankinde. These woordes without peraduenture, doo much offend the eares of the godlie, and open a gap to the committing of wickednesse; and are a cause that men doo not think of amending their manners, but persevere obstinatelie in vice and wickednes; yea, and to saie the truth, animate such as are il bent vnto al impietie, and, as I maie saie, cut off al occasion of repentance.

Preaching of  
Paul.

How much better did *Paul*, who, as *Luke* in the *Actes* recordeth, did not onlie preach vnto *Felix*, & to *Drusilla* his wife, the faith which is in Christe: but

*Act. 24. 25* *disparred also of righteousness, and temperance,*

*26. and of the iudgement to come(c)* in so much

that *Felix* trembled thereat. Yea, and the same *Paul* again in the *Actes* witnesseth how that he shewed vnto the Gentiles,

*Act. 26. 20* *not onelie that they should repent, and turne to God: but ouer and besides, doe workes worthy amendment of life(d).*

Thus you haue the causes in a manner, whie we are wont to prolong, and deferre

deferre the correction of our life. Now  
doe we purpose to shewe what remedie  
maie be found for this mischiefe, al-be it  
in part we haue done it already.

*The seventeenth Chap. of this Booke, is  
to be read for remedie of this  
cause.*

### Cap. 10.

**A remedie against In-**

*credulitie, which is the first cause wherby  
man doth sin repen. Of which  
first Chapter second.*



Against this Increduli-  
tie therfore of ours, co-  
cerning the iudgement  
to come, the paines of  
the wicked, and im-  
mortal happines of the  
godlie, the auctoritie of God our Lord  
and Sauour Christ (vlesse we had ra-  
ther to bee counted, than in deede bee  
Christians) will preuaile out of doubt.

- if we remember, and set, as it were, before the eyes of our minde, those sayings which are contained in the holie Scripture concerning this matter. As that is (of manie to recite a few) in the Gospel
- a. Iohn. 5. 28. after Iohn: The houre shal come, saith he, (a) in the which all that are in the granes shal  
 29 beare his voyce. And they shal come forth that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation, &c. Againe, he
- b. Iohn. 6. 40. saith, (b) This is the will of him that sent me, that euery one, which hath the Sonne, and beleeueth in him, shal haue euermlasting life, and I will raise him up at the last day. Furthermore, in the Gospel after Matthew, speaking of the last iudgement, among other things, our Sauior telleth of the sentence he will pronounce vpon the godlie in  
 c. Mat. 25. 34 this wise (c) I (a) Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundation of the world. And on the o-  
 d Mat. 25. 41 ther side of the wicked, he saith, (d) Depart from me ye cursed into euermlasting fire, which is prepared for the diuel & his Angels.  
 e Mat. 25. 46 And a litle after (e) And they shal goe into euermlasting paine, & the righteous into life euermlasting.



O horrible sentence of the Iudge condemning the wicked vnto euerlasting fire: Now, if the feare of earthlie Iudges doo astonish malefactors, how shoulde they stand in feare of the celestial Iudge? or how should their guiltie conscience terrifie them? If thou art so afraid of the Iudge in this world, from whom notwithstanding thou maist appeal, how much more oughtest thou to stand in dread of that Iudge, to whose verdict thou must stand.

*Depart from me ye cursed, he saith (f). f. Mat. 25. 41*  
 How horrible then will it be, from God him selfe, who is the Soueraigne, and excellent happiness, to be separated from the fellowship of the righteous, and holie spirites to be debarred; to be excluded from the eternall blessednes of the celestiall kingdome, which is such and so great, that neither wordes can expresse, nor the minde comprehend; nor all the cogitations of man conceaue the same (g): and not onlie so, but to bee sent vnto extreame tormentes in hell, and condemned vnto euerlasting fire, the heate whereof is so extreame, that  
 our

our life in comparison thereof is but  
ice, and so continue worldes without  
end among the diuels, void of all hope  
of better state?

What thinke you that men would  
liue so wretchedlie as they doo, if they  
remembered these thinges? But they re-  
member not what Peter in the *Actes* of  
the Apostles witnesseth, that Christe is  
ordained of God a Iudge of quick and dead (h):  
whereof Paul in like sort vnto Timothy  
maketh mention. Againe vnto the  
Corinthians, he saith (h) For wee must all  
appeare before the iudgement seate of Christ,  
that euerie man may receaue the things which  
are done in the bodie, according to that hee  
hath don whether it be good or euil. In which  
iudgement, as testifieth the same Paul (l),  
He will lighten things that are done in darke-  
nes, & make the counsels of the hart manifest,  
so that all men shall beholde the same.  
The which how horrible it will be to  
the wicked, no man can sufficientlie ex-  
ther tell, or conceaue.

For, if in this life, a wicked man,  
whose wicked and shameful vices, and  
wickednes are to be ripped-y-p, and re-  
peated

peared in the face of a great multitude of men, would wish rather to be swallowed vp of the earth aliue, than haue so manie witnesses of filthie life to appeare in sight: Howe thinke yee our mindes shalbe troubled, when the harts of the wicked shal be opened, and all out cogitations, councelles and doo-inges, brought before the sight of the whole woorld, of the Angels of God, and of all the Saintes in heauen? If here we deeme it a miserable and wretched thing to be led into prison; how miserable will it then seeme, to be thrown into euerlasting torments? If it be horrible to be punished in this world, either with banishment, or death; what will it bee hereafter to be banished woorldes without end, from the celestiall kingdome, and bodie and foule to be put to euerlasting death? If it be most comfortable for the godlie, to heare G O D bidding them to *inherit the kingdome prepared for them from the foundation of the woorld* (m): How horrible doo wee thinke that the sentence

Mat. 25. 34

G of

41

of the Iudge wil be to the wicked, condemning them vnto euerlasting fire prepared for the Deuill and his Angells? how? If wee belecue these things of the iudgment to come, of the rewarde of the godlie, and due punishment of the wicked, are true: whie doo we so liue, as though there were neither heauen, nor hel? If we doo not beleue these things, why wil we needes be called and counted Christians?

Let vs therefore shake off securitie, which possesseth our mindes, together with that sluggishnesse, cowardnesse, blockishnesse, and drowsinesse which haue inuaded vs. We argue not about nifles: but about the salvation of the soule, the possession of the kingdome of heauen, about euerlasting life and blessednes.

Wherefore now I saie, now while we liue, and are in health; while we may be forgiven; while he is our advocate, which wil be our Iudge, let vs endeuor to amend our liues: and neuer deserre wee the same, till our sinnes forsake vs, before

before we forsake them. Let vs alwaies remember the daie of iudgement, and the horrible voſte of the Iudge, bidding the wicked depart from him; also the paines of hell, and the eueralſting fire let vs neuer forget.

Finalie, let the ſhortneſſe of our life, the certaintie of death, the vncertaintie when we ſhal depart, be euermore in minde: to the end that no man may promiſe him ſelfe ſo much as one daie, no not one moment of life. To which effect it was well ſaide of *Seneca*: *It is vncertaine in what place death will waite for thee: therefore waite thou for death in al places.*

And therefore the more vncertaine, and ſhort mans life is: the more, while we maie, we are to thinke of repentance.

G ii

Cap.



## Cap. II.

cond cause, which we repeat not, accident

Not before in the third

## Chapter



Or (to saie some what  
against the seconde  
cause) why shouldest  
thou deferre the amend-  
ment of thy life, in trust  
and hope of Gods mer

Mat. 9. 13. **cic?** I graunte, Christ when he came called sinners, but, vnto repentance (a) for their lyfe mispent, not vnto libertie to sinne.

The Lord graciouslie (as he is merciful) dooth forgine: but such as repent; not them which obstinatlie persist in wickednes.

Christe bare our finnes in his bodie on  
b. 1. Pet. 2, 24 the mee, Saint Peter (b) I know he did but  
what addeth he? That was being delivered  
from finne, should last in righteousnesse.

**Chris**

Christ gave him selfe for us, saith Paul  
vnto Titus (c). No man denieth that; but c. Tit. 3. 14.  
what followeth in the same place? That  
he might redeme us from all iniquities, and  
purge vs to be a peculiar people, vnto him self,  
zealous of good works.

Christe hath washed vs from our sinnes  
through his blood, saith Iohn in the Reue-  
lation (d). I acknowledge it; but not that d. Reuel. 1. 5.  
we should againe defile our selues with  
sinne and wickednes.

We haue an advocate with GOD the Fa-  
ther, saith Iohn (e), euen Iesus Christ. Not e1. Ioh. 2. 1.  
ynlesse we repent, and so run vnto him  
for helpe.

But you wil saie, I will hereafter  
bewaile my sinne. But how knowest  
thou, that thou shalt liue one minute  
of an houre; much lesse so long a time  
as thou wilt prefixe for thy conversion?  
Call into thy minde, what God, vnto  
that Rich-man in the Gospell, which  
in his great prosperitie promised longe  
life vnto him selfe, dooth saie (f); O thou f. Luk. 12. 17  
foole, this night will they fetch away thy soule  
from thee. Thou haste much to feare,  
least the like happen to thy selfe.

**Cap. II.**  
**A remedie for the se-**

**cond cause, whiche we repent not, mentio-**  
**ned afore in the third Chapter.**



Or (to saie some what  
against the seconde  
cause) why shouldest  
thou deferre the amed-  
met of thy life, in trust  
and hope of Gods mer-

*a. Mat. 9. 13* **cie? I graunte, Christ when he came**  
**called sinners, but, vnto repentance (a) for**  
**their lyfe mispent, not vnto libertie to**  
**sinne.**

**The Lord grationfullie (as he is merci-**  
**ful) dooth forgine: but such as repent;**  
**not them which obstinatlie persist in**  
**wickednes.**

*b. 1. Pet. 2. 24* **Christe bare our finnes in his bodie on**  
**the tree, saith Peter (b) I know he did but**  
**what added he? That we being defiled**  
**from finnes, should be made righteous.**

**Christ**



Christ gave him selfe for vs, saith Paul  
vnto Titus (c). No man denieth that; but c. Tit. 2. 14.  
what followeth in the same place? That  
he might redeeme vs from all iniquities, and  
purge vs to be a peculiar people, vnto him selfe,  
zealous of good works.

Christe hath washed vs from our finnes  
through his blood, saith Iohn in the Reue-  
lation (d). I acknowledge it; but not that  
we should againe defile our selues with  
sinne and wickednes. d. Reuel. 1. 3.

We haue an advocate with GOD the Fa-  
ther, saith Iohn (e), euen Iesus Christ. Not  
vnlesse we repent, and so run vnto him  
for helpe. e. 1. Ioh. 2. 1.

But you wil saie, I will hereafter  
bewaile my sinne. But how knowest  
thou, that thou shalt liue one minute  
of an houre; much lesse so long a time  
as thou wilt prefixe for thy conuersion?  
Call into thy minde, what God, vnto  
that Rich-man in the Gospell, which  
in his great prosperitie promised longe  
life vnto him selfe, dooth saie (f). O thou f. Luk. 12. 17  
foole, this night will they fetch away thy soule  
from thee. Thou haste much to feare,  
least the like happen to thy selfe.

I hope (thou saiest) it will be better with me then so. But what if your hope deceaue you? Then maie some one exclaime and saie, O vaine and deceitfull hope! Now if that shuld come to passe (which God forbid) thou art viterlie damned, and voluntarie throwest thy selfe into euertlasting destruction. Yet you cannot denie, but it may fall out so, our life is so vncertaine. Then what a follie is it, by procrastinating repentance, to bring thy saluation in hazard, which thou maist be sure of, repent thou neuer so loone. Why then forthwith doost thou not amend, rather than with such daunger of thy saluation, to feede thy vaine hope?

g. Psal. 116.5

God is mercifull, he thinkes you saile (y) So is he righteous too. Why then standest thou not in feare of his iustice, whose mercie thou doost trust vnto?

b Ezr. 33.11

I desire not the death of the wicked saith the Lord by the Prophet (y). True, but what followeth those wordes? But that the wicked man turne from his way, and liue. Therefore call ye you vnto the Lord (as Teo adhor.

adhorteth) (i), with all your hearts, and  
 with fasting, and with weeping; and with i. Joel. 2. 12.  
 mourning. Turne you vnto the Lords your  
 GOD, for he is gracious, and mercifull,  
 slow to anger, and of great kindnesse;  
 as the same Ier. speaketh. Hereto ma- k. Ezec. 18. 21  
 keth that of Ezechiel (k): If the wicked man  
 will returne from all his sinnes; that he hath co-  
 mitted, and keepe all my statutes, and doe that  
 which is lawfull and right; hee shall surely liue,  
 and shall not die. And a litle after (l), Haue l. Ezec. 18. 23  
 Ie in desire, that the wicked should die; saith  
 the Lord? or shall he not liue, if he turne from  
 his iniquity? Hereto belongeth that of  
 Esaie (m), Let the wicked forsake his wayes, m. Esaie. 55. 7.  
 & shew righteousnes by his immigrations; & re-  
 turne vnto the Lords; and he will haue mercie  
 upon him: and to our GOD, for hee is  
 ready to forgive. The Prophet sheweth  
 howe that God is gracious, and merci-  
 full, but toward them which repent,  
 and acknowledge their sinne.

Therefore doo thou speedilie re-  
 pente; turne againe vnto the feare  
 of GOD: aske forgiveness of thy  
 sinnes with teares; and sighings, be  
 shorowlie out of loue with thy selfe.

Giij

for

for wickednesse perpetrated and committed: leave thine owne waie, and turne vnto the Lord thy GOD: and then assure thy selfe of saluation: despaire not, neither doubt thou of Gods mercie and fauour. In the meane while, remember the saying of our Saviour, *That ioye shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men (a).* Yea, let this aboue al the rest, pricke thee vp vnto repentance; considering, both howe greatly the verie Angels desire thy conuersion, and how much they reioice when thou doost amend.

But that in the Psalmes likes thee *a. Psal. 86. 15* passing well, where it is saide (e), *Thou O Lord art a pitifull GOD, and mercifull, slow to anger, and great in kindness.*

Seeing you faie so, hearken what in *p. Psal. 5. 5.* the same booke of Psalmes is written (f), *Thou hatest all them which worke iniquitie.*

*q. Psal. 34. 16.* Again (g), *The face of the Lord is against the*

*v. Job. 3. 36.* Some wil yet saie, it is in the Gospel after Iohn (h), that *Hee which belongeth to the Sonne, hath euermore life.* But what saith

saith the same John in another place (1)? 1. I. John. 3. 8

He that committeth sinne is of the Devil. 1. I. John. 1. 10

And (2) He that saith, I know God, and yet 1. I. John. 4. 4.

keep not his commandmentes, is a liar, and  
the truth is not in him.

John Baptist witnesseth of Christe,

saying (3), Beholde the Lamb of God, which

taketh away the sinnes of the worlde. But

what saith he beside (4)? Repents. And

bring forth fruites worthy the amendment of

life.

You vige further that of Peter in

the Actes, saying, (5) wee beleeue through

the grace of the Lord Iesus to be saved.

But marke you not what in the same

booke is written (6)? Amend your liues.

Therefore, and thus, that your sinnes may be put

away.

Dooth not Christ in the Gospel after

John saie (7), GOD sented the worlde, that

he hath given his onlie begotten Sonne, that

whosoever beleeueth in him, should not perishe,

but haue everlasting life. But dooth he not

saie in Mathewes also (8)? Not think one

that saith vnto me, Lord, Lord, shall enter into

the Kingdome of heauen, but he that doeth my

Fathers will which is in heauen.

Qv

You

8. & 1. Cor. 1. 1. You beleue I am sure; that which  
 1. Tim. 1. 15 Paul (saith). That Christ Iesus came into  
 1. 1. Cor. 1. 1. the world to save sinners: beleue also, that  
 neither enchanterers, nor sorcerers, nor  
 d. Rev. 22. 15 murderers, nor idolaters, nor obscene, nor co-  
 1. Cor. 6. 10. ruitous, nor proud persons, nor drunkards, nor  
 1. 1. Cor. 1. 1. 10. railers, nor the faithless, nor envious, nor con-  
 1. 1. Cor. 1. 1. 10. traryers shall inherite the kingdome of God.

For if you beleue, that Paul, or the  
 holic spirit, rather by the mouth of  
 Paul, dooth speake the truth: you see  
 plainlie, that you can haue no hope  
 of mercie at Gods hand, or assurance to  
 be saved liuing a wicked and filthie life.  
 For as faith through the Gospell, ac-  
 knowledgeth God to be merciful to the  
 penitent: so dooth it know that he is an-  
 grie and displeased with such as obsti-  
 nate proceede in sinne.

There is no cause then, why through  
 hope and confidence of pardon at Gods  
 hand, thou shouldst prolong thy con-  
 version, and flatter thy selfe. Repent,  
 and come into the way againe: and the  
 doubt thou no whit, but thou maist  
 make thy selfe a large promise of Gods  
 fauour and kindnesse. And as no man





Cap. 12.

A remedie against the  
custome of sinning, which is the shorde  
cause of deferring repentance; as  
is shewed in the fourth Chap.  
which hath bene shewed.



Vt Custome of sinning  
doth hinder thee, that  
thou canst not amende,  
and returne from sinne  
vnto godliness. For  
commonlie it falleth out, that looke  
what a man hath bene vled vnto from  
his youth, he pursueth in his age. Be-  
cause, as Cyriac saith, that is not quick-  
lie and speedelie lande off, which is gro-  
wen to ripenes through long vse.

For when wil he learne to be a good  
husband, which hath spent his time in  
riotousnesse, and daintie fare? And he  
which glittereth in braue apparrel glo-  
riouslie set out with golde, and purple,  
will hardlie attire him-selfe after the  
facion



facion of the simple sort. It cannot be, but that with forecable intisements, as the manner is, wine must inuite, pride puffed vp, anger set on fire, couetousnesse vnquiet, crueltie prickt forward, ambition delight, lust bring down head long, and so forth. So that it maie seeme very harde by anye meane to alter custome, which in a manner is become another nature. Norwithstanding, if you loue your own welfare, you muste endeavour yet.

But, you will aske, how you may so doo? Euen if you cast off that by litle & litle through good custome, which you haue got through euill custome: and if you labour to plucke vp that by good custome, which euill custome hath ingrafted. *And nothing is so hard (as Seneca dooth saie) which the minde of man cannot overcome. What soeuer the minde went about, it hath brought to passe.*

Wherefore to breake this almoste inuincible strength of custome, you must adresse your minde chieflie thereto, and not strue and labour onely by force to overcome the same. And yet  
you

you must strue withal, if you would  
weaken, and pluke vp, and roote out a  
thing wich is fastened, and sticketh to  
the rootes.

Wherefore, let there vpon coura-  
giouſſie, at the least wiſe beginne vpon  
good hope, endeuor with a ſure truſt in  
God, & doubt thou not but thou ſhalt  
blessedlie go forward. For before thou  
begin, thine olde cuſtome perhaps will  
ſeeme vnuincible, but when you come  
vnto the trial, ſtraight waie that, which  
you thought would hardlie be done,  
will ſeeme nothing ſo, or at least not ſo  
difficult. So often times that which at  
the firſt we think heauie, when we once  
go about the ſame, proueth light. Brie-  
flie, what the moſte excellent Poet  
ſpeaketh of *Aeneas* companions to  
this effect.

*Their good ſucceſſe doth make them bold,  
and ſtout. They able are  
Becauſe they ſeeme to be. Nothing  
their courages can dare:*

Thinke without peraduenture, will  
ſittie

fitte be applied to thee. Onlie, as I have  
saide, go about the same with a cou-  
rage, hope wel, and euerie daie thy care,  
and minde to liue godlie, will like thee  
more and more, and the loue of virtue,  
than which, as one truelie saith, no-  
thing is more beautiful, nothing more  
faire, more louelie nothing is, wil mar-  
uelouslie inflame, and rauish thy mind.  
And in the ende thou wilt vse much  
ioyful gratulations to thy selfe for ad-  
dressing to reforme thy manners. Such  
a pleasure, and euerie daie more profite  
then others shal you reape thereby.  
So that you will confesse that to be true  
which our Lorde and Sauour Christ,  
saide vnto his Disciples in these wordes,

(a) *My yoke is easie, and my burden is light.* a Mat. 11.30

Hetherto becometh that whiche  
Hierome in a certaine place dooth write:  
Too much custome of sinning, saith he, maketh  
the waie to vertue seeme hard and unconfor-  
table to vs: but alter this custome once, and  
you shal finde the waie to right conseruacion, to be a  
goodlie and pleasant waie. So saith hee no  
lesse truelie, then elegantly.

And

And if *Scipio* the Philosopher, which  
thing *Cicero* dooth testifie, Being naturally  
enclined vnto wine, and women, did by learning  
so bridle and subdue his nature, that no man  
saw him drinke at any time, nor yet beheld  
any appearance of wicked lust in him: Why  
maist thou not through Gods assistance,  
tame by litle & litle, and, as I maie saie,  
cast of a wicked custome, yea, though  
it be much ingrafted, and verie old? An  
*Erasmie* subdued his nature, shall not a  
Christian overcome custom: especialie,  
if earnestlie he bend him selfe there vnto;  
if continualie he looke to him self,  
if after a sort he offer violence to himselfe,  
and yeeld not to weaknesse; if in consi-  
deration of mans imbecilitie he cal for  
Gods assistance by earnest and ardent  
prayer; if by almes, and libetallitie vpon  
the poore, he seeke after the fauour of  
God; finallie, if he make petition that  
the holie Spirit, which may raise vp  
new motions in his heart, and pricke  
forwarde his studie and endeouours to  
liue well, maie be giuen him.  
But proceede we vnto the rest.

Cap.

## Cap. 13.

## A remedie against the

fourth cause of prolonging repentance,  
spoken of before in the fift  
Chapter.



Hey whome riches  
and prosperitie doo  
make secure (for this  
was the fourth cause  
of prolonging repen-  
tance) should often cal

into minde that horrible voice of our  
Sauior, extat in the Gospel after Luke (a):

*Wo be vnto you that are rich: for you haue re-  
ceined your consolation. Wo be to you that are  
ful, for you shal hunger. Wo be to you that now  
laugh, for you shal waile & weepe.*

a. Luk. 6. 24.  
35

Neither  
let them forget, what God said vnto the  
rich man in the Gospel (b):

*O foole this  
night wil they fetch awaie thy soule from thee.*

b Luk. 12. 20

Let other examples be remembred al-  
so, of such, whome before we cited, as  
were either drowned suddenlie by the  
flood: or consumed suddenlie by fire in

H

Sodom.

c. Luk. 17. 26 Sodome(c), So woulde both those rich  
 27. & c. men, whom the seruaint of God Iames  
 d. Iames. 5. 1. biddeth(d), to Weepe and howle, for the miserie  
 d. Iames. 5. 1. ries that shal come vpon them. and that fine  
 e. Luk. 16. 22 glutton also, who being buried, was  
 e. Luk. 16. 22 tormeted with the flames of hel fire(e).

23 Let vs then from our hearts cast-off se-  
 curitie; let vs not forget God in pros-  
 peritie; let vs feare the wrath of that  
 Iudge, before whose iudgment seate we  
 are al to stand, to plead our owne cause,  
 our owne conscience accusing, & bea-  
 ring witnesse; either with vs for weldo-  
 ing; or against vs for our wickednes.

It falleth out for the most parte, that  
 prosperitie puffeth vp the minde, that  
 rich men are proud, that wealth makes  
 men head-strong. We should therefore  
 continualie vse wel our good fortune  
 and prosperitie: wee should looke a-  
 gaine and againe, least this temporarie  
 happines bring vs vnto eternal miserie,  
 and destruction.

What is then to be done? That  
 Paule writing vnto the Corinthiās, shew-  
 f. 1. Cor. 7. 29 eth in few words (f): Hereafter, saith he,  
 let both they which haue wives, be as though  
 they

they had none: And they that weepe, as though they wept not: And they that reioice, as though they reioiced not: And they that buy, as though they possessed not: And they that vse this world, as though they vsed it not: For the facio of this world goeth awaie. In which words the Apostle sheweth, that we must haue either no care at al, or that our least care should be either of wiues, or of prosperitie or aduersitie; or finalie of riches and wealth of this world: but that our chiefeft, yea, and onelic care is to be cast vpon heauen, and heauenly thinges.

30

31

Not without cause did *Paule* commaund *Timothe(g)*, to Charge them that *1. Tim. 6. 17* are rich in this worlde, that they be not high minded, that they trust not in uncertaine riches, but in the lining God. And *Dauid* in the *Psalms* doth saie(b), If riches encrease, set not *b. Psal. 62. 10* your heart thereon. Riches are not simplie condemned, the which godlie mē haue possessed; but the trust in riches, & the pride and hautines which ariseth from riches, is condemned. For wealth commonlie, and prosperitie, are woont to make men haue stomacks, & hie minds.

Hij Hence

Hence that in the Comedie, *Because wealth is increased, their mindes are exalted.*

He therefore which hath gathered riches, and enioyeth the world at wil, let him both yeeld thankes to God for the same; and take heede that he insult not, and waxe high minded; yea, and also let him againe and againe too, evermore bring his fortune into suspition: but aboue al vse he diligēce, that through security (as manie do) he forget not God; and that he neuer leese the sense of Gods vengeance against sinne, nor have his minde either occupied with idlenesse, nor invaded by negligence.

Of which vnlesse he beware, it is doubtlesse to be feared, least leaning too much vpon present happinesse, hee be carried awaie with a false ioie; and least flattering him-selſe with hope of long prosperitie, the feare of God being quite remoued, in the meane while he be oppressed as commonlie the daie of death cometh vpon vs, when we litle looke for the same.

Let vs therefore place before the eyes of our mind that saying of the apostle (1),  
When



When they saie, Peace and safetie, saith he,  
 then shall come vpon them sudden destruction.  
 So then, as the same Apostle warneth vs,  
 Let vs not sleepe, but let vs watch, and be sober.  
 Neither let vs saie, we shall haue peace, e-  
 uil shall not come vpon vs: for as they  
 did of whom the Prophet *Esaie* maketh  
 mention, who saide, *We haue made a con-*  
*uauent with death, and with hell are we at a-*  
*greement: Though a scourge runne ouer, and*  
*gasse through, it shall not come at vs.*

*Esaie. 28. 15.*

In the old, and also in the new Testa-  
 ment we maie finde manie, both testi-  
 monies of gods displeasure agaimst wic-  
 kednes; and examples of punishmentes  
 vpo the vngodly, by the reading wher-  
 of, euerie man to his profit maie shake  
 off carelesnes in prosperitie. For it is not  
 our minde in this place to alledge all,  
 least our booke doo grow ouer-big.  
 Let it neuer be forgotte, which *Moses*  
 mentioneth of man-kinde, which was  
 drowned by a flood in the beginning  
 of the world (K), of the viter consuming  
 both of Sodomie and Gomor by fire (N).  
 of the manifold and extreme calamities  
 of the people of Israel; of the consuming

*Gen. 7. 1.*  
*Gen. 19. 26.*

*Exod. 21. 1.*  
*Exod. 21. 1.*

caryng them into captiuitie by barbarous nations for their contempt of godlines nor finalie, which ecclesiastical histories do writ, of the overthrowe, wasting and destruction of Ierusalem. For all things are written (as *Pauls* writings  
 22. 1. Cor. 10. vnto the Corinthians doth saie (14). *The*  
 22. 1. Cor. 10. admonish vs, upon whom the ends of the world

are come. Nowe what punishment the Lorde hath laid vpon particular men for their wickednes, it were long (as I haue said) and needles to shew. I wil allage but one for example sake. *W*he that noble & deere lie beloved of the Lord, *David*. I meane, at what time he was through much prosperitie secure, had fallen into the filthie stome of adulerie, and increased the greatnes thereof, by the murdering of an innocent man with what miseries & calamities did god afflict him yea, after he had repented, and was restored into Gods fauour againe (1). For  
 2. Sam. 12. 6. God plagued him both with the death  
 2. Sam. 12. 6. of his Sonne newlie borne, and with the rebellion of his own children, and by his woful flight from Ierusalem, and

2. Sam. 12. 6.  
 Ps. 137. 20.  
 2. Sam. 12. 6.  
 Reade 2. Sam.  
 12. 15. 16. &  
 13. Chap.

and with violence offered to his concubine by his owne sonne; and with defection of his subiectes; and finalie (to omit other thinges) with a great slaughter of his people. So horrible and hote is the wrath of God against wickednes.

If so holie a man, no, not after his repentaunce and coming into Gods fauour, as the bookes, wherein the Actes of the Kings of Israel be contained, doo witnesse; if I saie, so holie a man after his repentaunce escaped not unpunished for his sinnes committed: what thinke you shal betide she, which are touched with no grief of their wickednes, which securelie doo sinne, and proceede from one siane vnto another; finalie, which with obstinate harts persist in vngodliness?

Let vs therefore cast-off all slothfulness, and that sleepe and drowsie securitie, when we haue the world at will; let vs liue in the feare of the Lord; and make sure our saluation with feare and trembling: let vs not suffer our selues to be entangled with the wicked intise-

mentes of the flesh, and finalie, by continual prayer, let vs resist the tentation of Satan. And thus much for this point.

## Cap. 14.

### A remedie against the

*first cause, of deferring amendmens. of  
life, contained in the sixt Chap,  
of this Booke.*



Hey which in hope of long life, doo procrastinate the amendments of their life, doo vterlie of purpose deceaue themselves, and vanelie doo hope for that, which greatlie they desire: whereby, witting, knowing, liuing, and seeing with their owne eies their destruction, they perish, which is the extreamest folie that can be.

If these men are nothing moued with that which Philosophers (wise men I meane among the heathen, yet void of true religion) haue left in writing, touching

ching the stormes and vncertaintie of  
 this life, as he was, who said that *Adam is*  
*a bubble*; and hee too, who called man,  
*A dreamer or a shadow*; yet let *Iob*, that man  
 so beloved of GOD, moue vs, which  
 witnesseth that *Man is of a short continu-* *a. Iob. 14. 1.*  
*ance (a)*; let the seruante of god *Iames*  
 moue vs, which saith, that *the life of man*  
*is euen a vapour*, that appeareth for a little *b. Iam. 4. 14.*  
*time, and afterward vanishes*; let the  
 sonne of God, our Lorde and Saviour  
 christ, who canot lie, moue vs, *(c)* who *c. Mat. 25. 13*  
 biddeth vs, *watch*, for we know neither the  
 day, nor the houre;  
 Finalie, if you thinke it most true,  
 let euen common experience moue vs,  
 Oftentimes thou art with such as are  
 grieuousslie sicke; without hope of re-  
 couerie; thou art present when they  
 giue vp the Ghost; thou hearest the ve-  
 rie pangs of death; thou beholdest the  
 vppon the beere; thou followest the  
 coarles vnto the graue; thou seest them  
 laide into the earth; thou hearest the  
 piteous crye of mourners; thou readest  
 Epitaphes engraued on tombes; thou  
 seest many in mourning weede: al  
 these things which

which things should stir up thy minde  
to remember the shortnes of this life, &  
how death is nigh at shoulde elbow.

If the death of others, whome we  
 knowe not, cannot moue vs: yet let vs  
 bee moued through the death of our  
 friends and familiars; let our own dan-  
 gers, and grievous sicknes, wherinto  
 we fall often-times moue vs. And we,  
 that consider not our owne infirmitie,  
 through the troubles of others; let vs  
 confesse our frailtie, and mortallitie of  
 mankinde, at least wise through our  
 own weaknes, wherewithal we are temp-  
 ted. Which thing if we would doe wee  
 shal perceiue there is no cause whie we  
 should flatter our selues with a vaine &  
 deceitful hope of longer life.  
 But some wil saie, I may amend my self,  
 & repent when I am old: in the meane  
 space I wil take my pleasure. So you say:  
 But who is sure he shall liue till hee be  
 old? I thinkest thou, which neglectest,  
 and ouer-passest the offered time, and  
 occasion to repent, thinkest thou, I saie,  
 so hauest he like oportunitie when thou  
 thinkest good, for thine own behoofe?  
 Thou art deceaued, surely thou art

much decreased, if thou thinkest so. <sup>h. 1</sup>  
 God of his mercie, which desireth the  
 conuersion, rather than the death of a  
 sinner, when he thinketh good, calleth  
 thee vnto repentance; and, as bee in <sup>d. Rom. 3. 20.</sup>  
 the Reuelation saith (d), *Standeth as the  
 deere and knocketh. Therefore doe thou o-  
 pen when he knocketh; hearken to him  
 that calleth; whether he calleth follow  
 him; and, neuer despise the riches of his  
 bountifullnes, & patience: least for thine hard-  
 nes, and haers thou canst repent; then heape  
 vnto thy self wrath against the day of wrath; c. Rom. 2. 4. 5*  
 as Paul writeth vnto the Romanes (e);  
 Let vs beerein minde what the same is. <sup>2. Cor. 6. 1.</sup>  
 Paul writeth to the *Corinthians* doth say (f)  
 We beseech you, that ye receive not the grace  
 of God in vaine. For he saith, I haue heard  
 thee in a time accepted, and in the day of sal-  
 uation haue I succoured thee: Behold now the  
 accepted time: behold now the day of salua-  
 tion. By which woordes the Apostle  
 sheweth, that the time which GOD  
 offereth for repentance, is not to bee  
 often stipe, and that like occasion is not  
 alwaies giuen. Hereto belongeth <sup>f. Gal. 6. 10</sup>  
 that vnto the *Galatians* (g), *Which we haue  
 time let vs doo good. And not vntrelye*



saide an olde writer. He which hath prom-  
ised pardon to him that repenteth, hath not  
promised another daie of life to him that dis-  
sembleth his finnes. Take heede therefore,  
that by procrastinating repentance, and  
thiathrough hope of longer life, thou  
wittinglie and of purpose, doo not  
tempe the Lord, whose goodnes inui-  
teth thee vnto repentance. The which  
we are forbidden by an expresse com-  
mandment of God in *Deuteronomius* (x).

g. Dec. 6. 6.

It falleth out manie times, that men  
are killed suddenlie, euen in brauling,  
playing, and quaffing-together; so that  
he can haue no time to aske mercie at  
Gods hande for his wickednes: when  
as we in the meane while, through the  
singuler goodnes of GOD, haue time  
and space to returne vnto godlines.  
Wherefore let vs not abuse this so great  
mercie of our most gracious God, who  
looketh and longeth too, as it were for  
occasion to shew mercie vpo vs. Amend  
we our sinful liues, lest being suddenlie  
preuented with death, as the Church  
dooth sing, we seeke time to repent; and  
cannot finde the same. And certanlie;  
sybounny ion lraA. . .

Cap. 1.  
 Has who  
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Hee which hath promised pardon to him that repenteth (as euen now I saide, and must often saie) hath not promised another date of life, to him that dissembleth his finnes.

But, as some saie, in the time of sickness, a sinner maie repent. He may doo so, I graunt: notwithstanding, marke how manie impediments come then in the waie, which verie hardlie can be a- moyded. For, to saie nothing of the care which the sicke hath of making his wil; of prouision for his wife, and children; of the paine of sicknesse, and such like, which maie seeme of smal importaunee: how dooth Satan bestir him- selfe then, what engines dooth he set to bring the poore soule vnto desperation, through laying his manifold offences before his eies? For then chieflie, if euer he rippeth vp, and bringeth into remembraunce whatsoeuer euil a man hath ether thought, or wild, or said, or done; and such faultes, as of them- selues are great and hainous, he dooth make much greater then they be: and by all meanes dooth studie to withdraw him from hope of saluatiō, and to drue him  
vnto

vnto despair for his manifolde and great offences. Hetherto belongeth the griefe of a guiltie conscience, the great feare of death before his eyes, the woulde bitter cogitation of Gods iudgment seat, the dread of a seuerer sentence, which wil fore dismay, and trouble the minde, the horrible remembrance of the paines of hel, and who is able to repeate all the impedimentes, and causes which let men, that they cannot so much as think of repenting at that time.

Doo not therefore, doo not, if thou be wise, deferre the amendment of thy life, til the last day. For that is a very dangerous matter: that I say not, how such a repentance, for so much as of necessity it springeth, and is extorted, through the feare of damnation, rather than taken in hand of pure zeale, is of smal force to get pardon.

But no repentance is too late before God. I cōfesse so much. For, *At what time soeuer a sinner dooth repent him of his sinne, I wil put al his wickednes out of my remembrance* saith the Lord (b). And as the prophet in another place, *God desireth not the death of a sinner,*

b. Ez. 33. 11.

*a sinner, but that he repents and lins.*

But what if sudden death take thee  
 vnawares ; that thou canst haue no  
 time to lament, and to repent thee of  
 thy sinnes ? For al men shoulde looke  
 for that, which maye happen vnto al  
 men. Let the vnlooked for destruction  
 of them, vpon whome the towre in  
*Silo* fell as *Luke* recordeth<sup>(1)</sup>, come into i. *Luk. 19. 4.*  
 your minde. What if suddenlie you  
 should leese your wits and vnderstan-  
 ding; as we see manie doo? The which  
 if it should fal out (as it may happen)  
 then gone were al hope of repenting,  
 which the sinner had placed in prolong-  
 ing the amendment of his life. For  
 that maie betide thee, which hath hap-  
 pened to others : that you may thinke  
 you are not exempted from that which  
 is common to al men. For a true saying  
 is that of *Publius*, *That maie happen to euery*  
*man, which may happen to any man.*

Cast away therefore al hope of long  
 life, then the which vndoubtedlie no-  
 thing is more vane, & fleeting; neyther  
 doo thou dreame of occasion, nor ap-  
 point a time wherein thou wilt repent;  
 nor

not finalie, doo not thou nourishe thy foolishnes, or madnes rather in deferring the reformatiō of thy sinful life, through this deceitfull hope. Wert thou wise, thou wouldest repent at that time wherein thou maist offend. For if thou minde then to repent, when thou canst sinne no more, doubtles thou dost not leaue sinne, but sinne thee.

Furthermote, it is to be feared, least seeing whē thou maist thou wilt not repent, that when thou wouldest, thou maist not. For the iudgmēt of almighty God in punishing mans wickednes, are vnsearchable. For as his woont is of his goodnes and mercy, to giue them space of repentance, which are prepared, ready, and willing to receiue mercie; yea, and in the meane while with much patience and lenitie to beare with sinners, vntil they returne from their wickednes: so when he seeth any man vterlie bent vnto vngodlines, & deriding gods long suffering, & so worthie damnatiō, then cesseth he to hold such a one back from falling into destruction, and so (according to the phrase of Scripture)

blindeth

blindeth the desperate, and hardeneth the obstinate: neyther dooth he looke any longer for his conuersion, nor offereth occasion for the damned to repent. For God hath appointed a time and manner for each man, the which no man in wickednes maie ouer-passe, and God wil not prolong his punishment, and paine of sinne. The which should stirre vp al men to repent without delaie, and to prepare them-selues to receaue the grace of God.

But for so much as we haue spoken sufficient hereof, let vs hasten vnto other thinges.

### Cap. 15.

## ¶ A remedie for the sixth

*cause of deferring repentance, declared  
afore in the seuenth Chap-  
ter.*



Hey, who through the  
opinio<sup>n</sup>, which they haue  
in Popes pardons, do de-  
fer the correction of their  
life, doo trust to a weake  
I staffe;

stasse, and depend vpon a tottering wal  
 (as the saying is.) So doo they in like  
 sorte, that worship Saint *Barbara*, and wil  
 be buried in the habite of a *Franciscane*.  
 For in al the Scripture what maye bee  
 founde concerning these toiles? What  
 in al the olde Testament? In the Euan-  
 gelical doctrine what? What in the  
 workes of the Apostles? To conclude,  
 which of these things was obserued in  
 the primitiue Church; or els by a gene-  
 ral iudgement and consēt of the church  
 at all times, receaued and allowed, as  
 a thing auailable, and necessarie to sal-  
 uation?

Therefore, who doth not before death  
 bewaile his offences, he, albeit he haue  
 à thousand Bulls and Pardons, shall ne-  
 uer be saued. And therefore, vnlesse  
 thou wilt be in doubt of thy saluation,  
 omitting these vices, thou muste ear-  
 nestlie repent thy wicked life, and bee  
 heartelye sorie at the remembrance of  
 thy finnes; thou must with teares and  
 prayers, beseech GOD to be good vnto  
 thee; finallye, thine onelie refuge must  
 be to runne vnto the merites of Christe,  
 in

in a strong hope that God the Father  
 wil be merciful to thee for Christe his  
 sake, whom for vs hee hath deliuered  
 vnto the death. So wil it come to passe  
 that God wil haue mercie on thee, for-  
 giue thy sinnes, and for his Christes  
 sake receaue thee into fauour. For, *wee*  
*haue him our aduocate with God*(a), which

a. 1. Iohn. 2. 1

praieth for vs, and dooth reconcile his  
 heavenly father, who by reason of our  
 sinnes and wickednes, is offended with  
 vs, and maketh him both merciful and  
 quiet, as *Iohn* in his first Catholical Epi-  
 stle dooth teach(a).  
 So then regarde thou neyther the  
 Popes pardons; nor the woorshippe of  
*Barbara*, nor the habite and weede of a  
*Franciscane*, wherein there is no hope at  
 all to be saued. Run thou vnto Christe  
 him selfe, who is our mediator and ad-  
 uocate, as I said; the throne of grace; the  
 propitiation for the sinnes of the world;  
 & the Lamb killed fro the beginning of  
 the world; as in the *Reuelation* it apper-  
 reth(b); brieflie, who is our righteous-  
 nes, sanctification, and redemption, as  
*Paul* vnto the *Corinthians* doth witnes(c).

b. Reue. 13. 8.

c. 1. Cor. 1. 30

Wherefore (to returne vnto the purpose) prolonge not the amendment of thy sinfull life for anie Bull or Pardon from the Pope; especialie seeing our life is so short, and the houre of certaine death so vncertaine. The which death, for so much as in respecte of vncertaine chaunces, it is alwaies nigh, and maye in this verie moment ouer-take a man vnawares; doubtlesse, as one saith, can not be farre off. How dangerous therefore is it to liue in suche a state, wherein if sudden death should strike thee, thou wert vtterlie damned.

Then to auoyde this danger, see that alwaie thou liue in the feare of God; acknowledge thy wickednesse; flie vnto the mercie of God; aske pardon; and hope & looke too, for saluation at gods hand for Christes sake. Beside, make thou often recourse vnto the minister of the Church; and craue consolation, and absolution from him. And, that thou maist bee stirred vp vnto the remembrance of the promise of pardon, and be confirmed more & more of Gods mercie to vs-ward, make often recourse vn-

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to the Lordes table; and, according to  
 Christes institution, both eate that bo-  
 die, which some-time was a Sacrifice  
 for the sinnes of mankinde; and drinke  
 the blood shedde forth for the remis-  
 sion of our sinnes: and so being mind-  
 ful of the Lordes death, yeeld thou har-  
 tie thanks to God for his so great be-  
 nefites, and with a grateful minde singe  
 thou Psalms to him, both with thy self  
 at home; and with others in the Con-  
 gregation of the faithful.

**Cap. 16.**

**A remedie for the seuenth**

*cause, specified afore in the eight*

**Chapter.**



So much as thou canst  
 (to come vnto other  
 thinges) auoyde euer-  
 more the companie of  
 the wicked; and ioyne  
 thy selfe vnto the soci-  
 etie of the good. And, as one counsellor  
 haue

haue conuerſation with ſuch as maye  
make thee better; and admit them into  
thy ſelowſhip, whome thou maiſt re-  
claime from vice vnto virtue.

For it is behooueful to marke what  
companie one uſeth; and who are his  
dailie companions. For, as by the  
familiaritie of wicked men, we are in-  
fected, as with a certaine contagion:  
ſo by dailie acquaintaunce of the godly  
and virtuous, wee are in a manner cor-  
rected and amended. Seeke therefore  
the amitie and friendſhip of theſe men;  
but haue no dealing at all with thoſe.

4. Pro. 13. 20

Salomon in his Prouerbes command-  
eth the ſame thing (\*). Yea, and Paule  
writing vnto the Corinthians, doth ſo  
dehort vs from lining, and hauing to  
deale with the wicked; that he woulde  
not haue vs ſo much as to eate and

61. Cor. 5. 11

drinke with them. If any ſaith he (\*), that  
he killed a brother, he a fornicator, or conſortous,  
or an iſteller, or a railer, or a drunkard, or an  
extortioner, with ſuch as theſe are not.

I gaunt, diſcuss other cauſes there  
be, why hee woulde haue ſuch to be a-  
uoyded; either becauſe we may ſeeme

in no sorte to allow the sins & wickednes of these men; or that such whome al men doo auoide and shunne, through shame of the world, maie repent. Notwithstanding, it is not the least cause, that the contagions of wickednesse do not redounde vnto such, as are ioyned vnto them in friendship. For, as a litle leaven maketh a great heape of doo to swel; so the example of one wicked man dooth corrupt and infect a great manie.

And although it be hard and verie difficult, to forsake their acquaintance and familiaritie, with whome a man merelie, a long time, and ioyfully hath liued: yet earnestlie thou must endeavour, and labour with carefulnes by al meanes to depart, and plucke thy selfe from their companie. If thou but from thine heart once minde the same, without doubt thou wilt finde better successe then thou art ware of. And for so much as, according to the Greeke prouerbe, *The beginning is as good as halfe,* and as *Horace* doth write, *He which hath begunne, hath halfe done.* set vpon the

same at the least, and despaire not of the  
successe through consideration of the  
difficultie.

Nowe, as commonlie it falleth out,  
if thou thinke of the bankets, the sea-  
sting, the reate-suppers, the reuelinges,  
and such like fond and childish thinges  
which thou hast vsed with them; and  
if thou against thy wil remember thy  
companions and merrie mates, call into  
thy minde soorthwith the shortnesse of  
this life; the nighnes of death; the last  
iudgement; the tribunal seate of Christ  
hel fire; and euerastring damnatio. And  
so, as the saying is, *thou shalt drine out one  
waile by the force of another.* If these things  
come into minde, and thou thinke thus  
with thy selfe: *My cup is bitter and compa-  
nions haue me vnto them; their suppers, din-  
ners, coparties, do allure me.* But what do I?  
Credite me, wouldest thou saie but thus  
much with thy selfe, *What do I soorth-  
with,* both reason would ouer come  
thy lust; and thy will would listen to  
reason adhorting vnto the best.

Therefore, as I saie, thou must take  
space to deliberate, & make some delay.

When

When anie such thing, by the suggestion of Satan, cometh into thy mind, throw awaie thy weakenes of minde, & loose not the bridle by and by to thy lust, for then thou wilt runne as the Diuel would haue thee.

Doo thy companions inuite thee to the Tauerne? Cal thou into thy remembrance, what our Sauour in a certaine place dooth saie (c): *Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkennes:* what Paule dooth write, (d) *Be not dronke with wine, wherein is excessse:* And (e) *Neither dronkes nor gluttons shal inherite the kingdome of God:* what Peter saith (f), *Be sober and watch:* finallye, what the Prophet Esai writeth (g), *Wee vnto them that rise vp early so follow drunkennes.* Remember that the authoritie of God, and of his Apostles must be obeyed; and not the mindes of wicked persons followed: that thou arte hearken to thine Angel adhorting thee vnto al goodnes; and not to obeie the deuil, pricking thee forward vnto wickednes finallye, that thou must resist the euil spirit, and not grieve the holie Ghost (h).

*c. Luk. 21. 34*

*d. Ephe. 5. 18*

*e. 1. Cor. 6. 10*

*Gala. 5. 21.*

*f. 1. Pet. 5. 8.*

*g. Esai. 5. 11.*

*i. Ephe. 4. 30.*

Iv

Wher-

Wherefore doo not thou, Isaie doo  
not thou destroy thy selfe, for the sweet  
cōpanie of thy cup-mates; but so much  
as in thee lieth, withdraw thy self from  
their familiaritie; and make thou more  
account of euerlasting saluation, then of  
à litle short pleasure.

### Cap. 17.

## A remedie against the

*last cause, which holdeth men from re-  
pentance, entreated of before in  
the ninth Chapter.*



Ow to prescribe à re-  
medy for the last cause,  
thinke alwaie with thy  
selfe, that he vnfeigned-  
lic dooth not repent;  
neither that he either is,  
or may be counted a true christian, that  
goeth on forward in wickednes; nei-  
ther that he hath true faith, which con-  
tinueth in sūne against his conscience;  
and committeth anie outrageous wic-  
kednes.

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kednes. Let vs not then be Christians in name onelie, being far from the nature: neither let vs in words boast of faith: but let vs truly & vnfeignedlie repent, turne vnto the Lord with our whole hart, & reform our sinful cōuerlation by well-doing: yea, let vs studie by good works to blot our wickednes as it were out of the minde of God, & through hope of Gods assistance, not through our owne strength endeour wee to liue godlie, righteously, innocētly, vprightly holily, chaste, soberlie, temperatelic profitablie to the Church of God, friendlie vnto man, and, as *Paul* dooth saie (a), as *a. Psal. 1. 27.* *it becommeth the Gospel of Christ.*

Furthermore, beg we of our heauenlie Father, through our Lord and Saviour Christ, that he would impart vpon vs his holie spirit, which may rule, gouerne, instruct, sanctifie, erect, comfort, and quicken vs, according as Christ hath promised in the Gospel (b): *that our heauenlie father wil giue the holie Ghoste, to them which aske it at his handes.* And yet in the meane while let vs not resiste the holy Ghost, by yeelding to wicked affe-

*b Luk. 11. 13*

affections contrarie to our conscience:  
e. Ephe. 4. 30. neither yet expel *and grieve him (e)*; to vs  
the wordes of *Paule*.

Let vs walke in newnes of life, not  
in sinfulness; Let vs giue vp our bodies  
a liuing sacrifice, holie, acceptable vnto

d. Rom. 12. 1. god: d; let vs crucifie the flesh with the

e. Gala. 5. 24 affections, and the lustes therof (e) let vs  
keepe our selues vnspotted of the world

f. Iam. 1. 27. (f) Let vs be renued in the spirit of our  
mind (g), & put on the new mā, which

g. Ephe. 4. 23 after God is created in righteousness, and  
24 true holines; Be we followers of God,

b. Ephe. 5. 1. as deare childre (b); and walk we worthy  
the Lord (i) as it becommeth saintes (k);

i. Col. 1. 10. supporting one another throgh loue (l);

k. Ephe. 5. 3. endeavoring to keepe the vnitie of the

l. Ephe. 4. 2, 3 spirit, in the bond of peace; let vs be gen-

m. Mat. 5. 43 44 tle one toward another, and mercifull;

let vs loue our enemies (m); blesse them

that curse vs; do good to them that hate

vs; & praie for them that hurt vs; & per-

secute vs. Let vs giue to the hūgry meat,

(n) to the thirstie drink, to the needie re-

life, to the harborlesse lodging, clothing

to the naked; let vs visit the sicke, ad-

monish the wanderer; teach the igno-

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raunt, counsel the troubled, comfort the afflicted; let vs reconcile them which be at variance, despise honour, refuse promotion, abhorre couetousnes; finallie, let vs endeuer euermore to tame and subdue our ingrafted naughtines, together with wicked affection; and let vs not onely, take heed to our selues, least at any time our heartes be oppressed with surfeiting and drowngnes (p): but also prepare p. Luk. 21.34 our selues in like sorte vnto prater, by abstinence and fasting. And, among so manie subtilties and batteringes both of the deuil, the world, and the flesh, let vs with earnest prayer cal for the helpe of God, that we be neither in prosperitie proude, nor out of heart in aduersitie.

What so euer we doo, let vs doo it to the glorie q. 1 Cor. 16.21 of God (q): let no man seeke his owne, but euery man another's wealth (r). Furthermore, let r. 1. Cor. 10. vs be such, as may offend no man; but rather by good exāple prouoke others vnto goodlines and wel-doing.

And last of al, let vs prate continualie (s), & s. 1. Thes. 5. in al thinges giue thanks: let vs set our affection on thinges which are aboue, and not on thinges which are on the earth. 17.18

These

These be hard things, thou sayst. I knowe that; yet meete for Christians, and necessarie to saluation. Let vs then giue diligence, to cast-away this nicenes of minde; let vs not pamper our selues so as we doo; neither yeelde to our weakenesse; nor finally, of purpose make the grace of God in vane to vsward.

Let vs not onely, not wittingly run headlong into wickednes; but stoutly beside resist the Diuel, when he driueth vs to sinne, and neuer cowardly let vs yeeld vnto him. And so, what is there so gricuous, but thou wilt iudge it light, so thou maist attaine vnto everlasting life, and heauenly ioyes? For

*2. Rom. 8. 18. wel and wiselic was it sayde of Paul(s), I counte that the afflictions of this present time, are not worthie of the glorie, that shal be shewed vnto vs. Hetherto maketh: The things which eie hath not seene, neither eare hath hearde, neither came into mans heart,*  
*1. 1. Cor. 2. 9, hath GOD prepared for them which loue him(v).*

For how great a thing is it, which no force of wordes can expresse, nor cogitations

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rations comprehend, namely, to be a citizen, and inhabiter of heauen: the heire of God: the coheire of Christ: to possesse the kingdome prepared for the godlie from the foundations of the world(x): euerlastingly to behould the most soueraigne good: to enioie the most comfortable contemplation of Gods heauenlie countenance: to abide in the societie of Angels: in the companie of Saintes: in the number of the righteous; with continuall Hymnes and Psalmes, together with all the holie Angels, and Patriarkes, and Prophetes, and Apostles, and Martyrs, and with all the godlie, now enioying blessed immortalitie, and eternitie, to praise God, euen the fountaine of all glorie. *Math. 25.34*

What? Are not all the miseries and troubles of this life, compared to the glorie to come, euen to be iudged of no waight: nor meete to deserue so great a reward as is appointed for them; that in verie deed we maie be ashamed of our nicenes and securitie?

And who is there, calling to remembrance the kingdome of heauen, euerlasting

lasting life; eternal happines; the exceeding great and infinite ioye; the fellowship of Angels; the societie of al the Sainctes, which departing in the feare of God, doo enioie felicitie worldes without ende: I saie, who calling these thinges to remembraunce, wil couet to liue vpon earth, & not with *Paul* rather desire to be loosed (y), and deliuered out of the prison of the bodie?

Let vs not then deeme those thinges hard, which our Sauour Christ so often beate into the heades of his, for the attainment of this so vnspokeable happines; especialie, sith contrariwise, they which obserue not the commaundmentes of God necessarie vnto saluation, are not onelie bereaued of the felicitie whereof we haue spoken, but are cast headlong into hel among the damned (z); where they are tormented euer.

*2. Math. 25.* 41. 46. lastingly, with extreame paines appointed for the reprobates; iudged to hel fire, and perpetual death; throwen into vnter darknes, where shalbe weeping and gnashing of teeth; plagued with most bitter paines and tormentes, which euer shall

shal endure, and that in the societie  
and crew of Diuels and damned soules,  
without al hope of better state: that is,  
they shal continue world without end  
in despaire, which more grieuouſlie  
shal vexe them then anie torment, or the  
al tormentſ beside.

Nowe, whome would not these  
things terrifie from sinning, as the feare  
of hel; the paines of which there is nei-  
ther ende nor measure: eueralſting  
death; vnquenchable fire; vnſpeakable  
tormentes; the fellowship of Deuilles;  
the societie of the damned; horror; an-  
guish; trembling, both eueralſting for  
continuaunce, and vnmeasurable for  
greatnes, such as neither mans minde  
can conceaue, nor anie mouth declare;  
I ſaie, what man is there, but wil be ter-  
rified by *that daie of wrath*, as both the  
Prophet (7), and Paule in his Epistle vn-  
to the Rom. (2) calleth it, *that daie of ven-  
geance, of destruction & desolation, of  
plunder and blacknes*: at what time hee will  
rewards euerie man according to his wor-  
kes (8).

7. Esai. 1. 18.

2. Rom. 2. 5.

2. Rom. 2. 6.

O that the cogitation and memory

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of these things were continually fresh before the eyes of the minde? vndoubtedly then, either I am much deceaued, or men with more diligence would obserue Gods commandements; they would studie earnestly both to abstaine from sinne and wickednes, and also to liue vprightlie, and vertuousslie all the daies of their life.

Moreover, what if here in this world virtue sometime be rewarded, as wickednes, and ill behaviour is punished? And to saie nothing of the conscience, whereof we haue spoken at large in other Bookes, let vs bring out those things which in a manner we doo see with our hande, much more see with our eyes. For, that I might begin with the most vñal vice, what evils doo not follow dronkennes and gluttonie? For, as hee in the storie of the worlde dooth saye, Hence cometh palenes of the face, hanging cheekes, sore eyes, palfie in the handes, ouglie dreames, and vnquiet sleepe in the night. Hence proceedeth stincking breaths, head-aches, weak memories, dul wits. Hence are engendred

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griuous diseases, as ache of the loyns,  
goutes, the falling euill, as both Phisi-  
cians doo affirme, and dailye examples  
testific.

Nowe, touching whoredome, how  
in this our age doo we behold the same  
to be punished with the French poeks,  
as also other immoderat venerie with  
the palsie, with the blearednes of the eies,  
with the quiuering of the sinewes?

As for luxuriouse, dooth it not  
bringe manie a man vnto neede, and  
beggerie? Adulterie, is it not some-  
time punished, and they which com-  
mit the same alwayes after infamous?  
Besides, the angrie man, dooth hee not  
oftentimes get hurt, & the proude man  
hatred?

What shall I saie of enuie, is it not  
a punishment to him which is giuen  
there vnto? dooth it not eate vp, & con-  
sume the enuious? as rightly did one say,

*The Sicilian Tyrants did neuer find,*

*A greater plague than enuie to the minde.*

So did another,

*The enuious man dooth pine away in paine,*

*To see an other flourish, and gaine.*

Now to speake of couetousnes, is it not  
euerywhere tormented, as with desire of  
getting, so with feare of forgoing. For  
that which a couetous man hath, will  
not content him: and that which hee  
hath, maketh him to feare, lest he lose  
the same.

Thus you maie see, how that vice  
and wickednes are often punished, yea,  
in this world. Now, if these things  
doe nothing moue vs, yet shoulde the  
euerlasting tormentes of hel, threatned  
to the wicked in the holy scripture, stir  
vp euery man with al earnestnesse of  
minde, to amende his naughtie life  
without delaie, and speedilye, if we be-  
leeue those things to be true, and not  
a fable, which the holic scripture tea-  
cheth, both of the eternal life of  
the godlie, and of the pu-  
nishment of the wicked.

Cap.





## Cap. 18.

What meanes a godlie

man may use by the example of the

Ambury to stirre up himselfe

unto a godlie life.



Here I will brieflie declare,

if happily it may giue oc-

casion to others in like

sorte, to amend their life,

what it is whereby I am

greatlie incensed, and set on fire, to fol-

low virtue and godlines. For thus ma-

nietimes I doo reason with my selfe:

What Riniis, what if at this very instant

of time, thou shouldst leane this worlde, in

what state shouldst thou be? Art thou well

prepared to die? For albeit thou reposest thy

confidence, as it is thy parte to doo so, in the in-

finite mercie and goodnes of God, haue you not

needs for al that to stande in feare of his in-

stice? How manie thousandes of Christians,

how manie young men, old men, of middle age,

women, wines unwedded: finalie, of al degrees, of

al ages, and of al kinds, whose sinnes are neither

for number so manie, nor so hatious as thine,

and yet are damned to everlasting tormentes?  
 O horrible iudgement of God, yet a righteous  
 iudgement. How many Lewes are in hel, how  
 many Idolaters are punished with perpetuall  
 paines: the which had escaped these paines, had  
 they beene converted vnto the faith of Christ,  
 as we are through the goodnes of God, seeing  
 they liued farre more vprightly in the world,  
 than we haue doone? O cursed ingratitude of  
 ours, O the hardnes of our hartes? I saie, what  
 if it were said vnto thee, as it was said vnto E-  
 zeckias (a)? Per theine house in an order, for  
 thou shalt die, and not liue: what wouldest thou  
 doo then? I thinke thou wouldest crawe longer  
 life, that thou mightest bewaile thy sinnes, re-  
 pent, and aske God mercie. Why then doost thou  
 not that daie by day, at thy life long, which thou  
 wouldest doo at such an extremitie?

By these cogitations, as I saie, I am  
 woont maruelouslie to be enflamed to  
 liue well, to flie sinne, and to requyre  
 mercie at Gods hand. Let others then,  
 as like this methode, place the same be-  
 fore their eyes.

Cap.

## Cap. 19.

## How men should addresse

*them-selues to liue wel.*

**H**ere is none almoste,  
but thinketh enemies  
shuld be forgiue before  
death comes; let him  
nowe, then forgiue;  
none but desireth gods  
fauour, let him now the seek the same;  
none but would thinke to amende his  
life, let him now then amend. Finalie,  
doo that while thou liuest, and art well,  
doo that through trust in God, which  
thou wouldest wish to do at the poynt  
of death.

That is, particularlie to expresse the  
same, repente continualye; feare the  
Lorde vntainedly; loue him hartelie;  
trust in him alone; in aduersitie call  
vpon him; in prosperitie thanke him;  
alway see thou praise, extoll, acknow-  
ledge his goodnes, sing Psalms to him:

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let

let him alone be euermore in thy prai-  
ers, in thy cogitations; and in thy de-  
sires, comit thy self to his goodnes, & sub-  
mit thy wil to his. Follow his exaple in  
doing wel vnto al men; and endeouour to  
be like him in louing thine enemies (\*).

*a Mat. 5. 44.*

45. Furthermore, be thou in troubles,  
patient; in peace, modest; in thy office,  
diligent; in thy lining and apparell,  
temperate. Be thou toward thy neigh-  
bour, righteous; toward the poore, li-  
beral; in thy dealinge with others,  
milde, and courteous. Put vp iniuries,  
pursue peace loue chastitie, shunne slan-  
ders, sobrietie, and in al things shew thy  
selfe vp right and vncorrupt.

And, forasmuch as these things can-  
not be attained by the onelie power of  
nature; flie thou vnto the Lorde for  
helpe and alsistance, acknowledging  
thy weaknes, & the infirmite of man;  
praise God both humble and continu-  
ally, to impart vpon thee his holie spi-  
rite, the which Christ hath promised,  
that the Father wil giue to them, that  
desire him (\*). If therefore thou craue that  
the same spiritte may bee giuen thee of  
God,

*b. Luk. 11. 13*

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God, and shed open thee abundantly, to use the wordes of S. Paul, through Iesus Christ(e), thou shalt finde that what thinges of thy selfe thou couldest not doo, through him thou shalt bring to passe. Onelie be not thou thine owne foe; neither doo thou voluntarie loose the bridle vnto thine affections; & with al endeour looke that thou feede not thy wanton humor. For the holie Ghost doth not assise cowards, sluggardes, and such as idelie sitte with their armes folded together; but those which worke, and labour earnestlie to tame their natural wickednes; yea, hee deemeth such worthe his aide, which continualie doo strue with the wicked affections of the minde. Let vs not then doo as that countrie-man did, as the tale is, who, his cart sticking fast in the myre, cryed vnto GOD for helpe, but stood idelie him selfe and would not helpe at al.

Above all, bee thou terrified from sinning, and stirred vnto a godlie life, through the presence both of God, who cures, and no wale can be auoided, and a

And for the things.

of his holy Angel thy keeper and guy-  
der, yea, and the beholder, and witnes of  
al thy doings. Now, if thou wouldest  
for no good, that any man should come  
in, wher thou art committing any foule  
and dishonest fact: howe much more  
oughtest thou to abstaine there-from  
through reuerence and shame of GOD,  
and his Angel? Fearest thou to haue mā  
pryuy to thy facts: and art thou not a-  
fraide in the presence of God, whose  
eyes beholding al thinges, no man can  
escape to commit that, which thou  
wouldest not doo in the sight of man?  
Especially, seeing he one day shal bee thy  
Iudge, which now beholdeth whatsoe-  
uer thou dooest?

A certaine Philosopher counselleth  
vs. So to liue, as though we liued in sight of all  
men: for he thinketh as though one might beholde  
the most secrete cogitation of the heart.  
Agaunce, saith he, So doo al thinges, as though  
some man sawe thee. It is doubtlesse good to ap-  
paynt a keeper ouer thy self: to haue one vpon  
whom thou maist looke-backe, whom thou maist  
suppose is pryuy to al thy cogitations. A  
great part of wickednes is left vndone, if one

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the present when a man is about to singe  
Thus councelleth an Ethnike I which I  
would haue euery man suppose to bee  
spoken to him selfe. *and so on*  
If therefore thou enterpris any thing  
which is filthy & wicked, before thou  
goest about the same, thus reason with  
thy selfe: What is that I doo? Shall I  
commit that in the sight of God, which  
for my life I would not haue any man  
so know? Should I driue awaye the  
Angel appointed to ouer-look me by  
this crime? which would not loose  
the friendship of a mortal man? Shall  
I grieve the holy spirit; to make the  
euil spirit reioyce through my falling?  
Hath Christe redeemed mee with his  
precious blood, so that voluntarilie I  
should giue my self into the bondage of  
Satan? Hath he redeemed mee from  
sinne, so the end I shoulde runne head-  
long into wickedness? Hath he there-  
fore made me an heire of heauen, that  
through mine owne default I shoulde  
forgoe the same? Where is nowe my  
zeale to GODward? Where is my re-  
uerenced feare of his Maiestie? Where is  
my

my fayth and godlinesse? Is this the  
 thanks I giue to my GOD, for his so  
 innumerable benefites? Is this the thanks  
 I doo yeeld to Christ for my saluation?  
 Doo I thus submit my selfe to the di-  
 rection of the holie spirit? With this  
 holinesse doo I approach vnto the Lords  
 table? Looke I for the comming of  
 Christ after such a sort? Shal death lay  
 hold on me in this state of life? Shall I  
 go vnto the iudgment seate of God in  
 this pickle? Shal I suffer mine afflictions  
 to preuaile vpon the weakke flesh to over-  
 come, sinne to raigne in my bodie? Am  
 I so void of stomacke, and courage,  
 that I can not resist the motions of the  
 minde? Doo I behold the better, and  
 yet stil chuse the worse? These and o-  
 ther things (for who can recte al) thinke  
 daile with thy selfe, so wilt thou not  
 easie doo that which is not seemlie.  
 Then, to come vnto an ende, when  
 soeuer thou goest about, perswade thy  
 selfe, that God is present (as in deede hee  
 is) and beholdeeth al thy doings, and  
 therefore stand thou in awe of him, and  
 let the reverence of him with drawe  
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thee from wicked enterprises. For (as  
the Poetsaith) all that covetousness and

the value and goodness of the thing

*Hewitts, and Judge, : 25th Oct :*

He so doth view the heart of man,

That every thought be well subdued,

to secure: right the laws, and thence it is

**This also will further thy zeal to**

live well, if continual. they think

with thy selfe, how thou art the sonne

and heirs of God, in the spiritual reg-

deration, and, which is the greatest ho-

with Christ For who will be infla-

med mightelie vnto godhies, & with

Christian fear, and shame abhor sinne,

when he shall cal vnto remembrance,

how that God is his father? Do not

Therefore, I dare do not forget this benefi-  
fit at any time, long his name in his

Send him home, him anywhere who

hath made thee his son by adoption;

and never do any thing which maye

displeaseth him hence-forth. Fulfill thou

his will, obtrude his commandments,

Accept his lawes. I make with thy  
selfe

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self,

selfe, that not onlie the participation of  
 his inheritance, but also the imitation of  
 his vertue and goodnes doth belonge  
 vnto thee: so that although thou canst  
 not by imitation attaine vnto that sin-  
 gularitie of goodnes which is in the  
 Father: yet endeavour thou earnestlie  
 to come nigh the same, and thinke it a  
 most shameful thinge to degenerate  
 therefrom. And if at any time vni-  
 wittinglie thou committest somewhat  
 contrarie to thy Fathers mind (as great  
 is mans frailtie,) let it much grieue thine  
 heart: punish thy selfe therefore, thinke  
 no paine greivous enough for thee, who  
 hast offended so mercifull a Father: and  
 neuer be quier in minde, and at rest, till  
 thou hast recovered thine offence with  
 greater good deedes, and pacified thy  
 Father by vnfained repentance: so farre  
 shouldest thou be from sinning volun-  
 tarilie, and from committing any sinne  
 against thy conscience. And, when thou re-  
 memberest how that he is the sonne, &  
 heire of God, the brother and heire ar-  
 roxed to christ, doubtles, wilt be terrified  
 from sinne and wickednes, as beforesaid

for feare of the last iudgement of everlasting tormentes, and of hel fire, which neuer wilbe quenched; as for feare of displeasing his louing Father: and will endeuour to liue godlie, to offend no man; after the example of the Father, to doo wel to al men; not so much in hope of rewarde in heauen, and of eternall ioye, as through a certain great, and vn-  
speakeable loue which hee beareth toward God the Father.

He which beleueneth, as *Paul* saith (c) *1. Cor. 6. 19*  
that his bodie is the Temple of the holy Ghoste dwelling in vs, easilie refraineth fro sinne, and polluteth not him-self with filthie lust. Finally, who out of doubt thinketh that he is adopted into the fellowship of Sainctes, wil not neglect to emulate the virtues of the Sainctes, namely, zeale toward God, and loue toward  
man.

Cap.



## Cap. 20.

The causes whie we pro-  
*ceede not in wel dooing, having purposed to*  
*live in the feare of God, with the reme-*  
*dies for that infirmities of*  
*man.*



Vt, some wil saie, what  
maie be the cause, whye,  
minding sometimes to  
live chastlie and soberlie,  
and godlie, after the wil of  
God, we do not cōstantlie fulfil, which  
wiselie we purposed.

To answer in few words, the prin-  
cipal cause is, the natural wickednes that  
is in vs, and the proanessle we haue to  
sinne, which cleaueth to our bones and  
bowels; that is to saie, the verie fleshe  
that we beare about, which hath a grie-  
uous and troublesome combat, and à  
continual fight in à manner, with the  
inner man, as witnesseth Paule. So that  
we must resist the same, when it tempteth

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vs vnto lust, and filthy pleasure, vnto the vices of the throte and bellie, vnto lasciuiousnes and wantonnes, and vnto other vices and vn honest factes: and furthermore, we must bridle the same by godlie cogitations, exercises, watching, abstinence, and also tame and bring it vnder by continual sobrietic and temperance.

This made our sauiour Christ to wil *a. Luke. 21.*  
 vs: *To take heede, least at any time our* 34.  
*hearts be oppressed with surfeiting (a), &c. Paul,*  
*both to bid, that we be not dronke with wine* *b. Ephe. 5. 18.*  
 and also to forbid gluttonie and dron-  
 kennes; and Peter to command vs, *c1. Cor. 6. 10.*  
*watch & be sober (d).* With this we must  
 ioine continual praier, and earnest cal-  
 ling for the assistance of God, without  
 which al our endeuor to tame the flesh,  
 and to suppress the force of the same,  
 is vaine, and to no purpose.

Now hauing sowe as we can sub-  
 dued the motions of the flesh, there  
 be moreover the worlde, and the Di-  
 uil, deadlie enemies, with whome we  
 haue continual warfare; for they wil  
 not suffer vs to abide in our godlie pur-  
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pose of living well . For the world  
fitteth vnto ambition, pride, and ti-  
tonisnes: vnto anger, hatred enue,  
impatience, backbiting, and mini-  
stret occasion to fall vnto other vices,  
which no man is able to number, they  
be so manie; it marreth by euill exam-  
ples, and corrupteth with offences.

The Diuel for his part neuer ceaseth  
to bring and driue man to contemne  
the word of God: to mistrust his pro-  
mises: to conceaue amisse of him; to  
persist obstinatelie in wickednes; to  
blaspheme; to impugn the known  
truth; to plaie the hypocrites; to be  
superstitious, idolatrous; and vnto o-  
ther infinite and cursed wickednes.

What is now to be done in this  
case, dost thou saie? Surelie, we must  
valiantly resist these enimies; we must  
take a courage vnto vs, and by earnest  
& zelous praier craue the helpe of God  
through confidence wherof we should  
neuer giue over the battel. Touching  
which point, let vs heare what *S. Paul*  
writeth vnto the Ephesians: *(S. Paul)*  
my brethren, saith he, be strong in the Lord

*Ephes. 6.*

and

and in the power of his might: Put on the whole armour of God: that ye may be able to stand against the assaults of the Diuel. For we wrestle not against flesh and blood, but against Principalities, against Powers, against worldlie gouerners, the princes of the darknes of this world, against spiritual wickednes in the high places. And by & by shewing the armour by name, he biddeth vs, to stand, our loines gird with veritie, hauing on the breast plate of righteousness, taking to our selues the shield of faith wherewith we may quench all the fire darts of the wicked. He willett vs to take the helmet of saluation, and the sword of the spirit, which is the word of God: and adhorteth, to pray alwaies.

Thus you see the armour, which we must vse against our aduersarie the Diuel, who intermitteth no daie, nor houre, nor yet anie moment, but continualie laicth at vs, and raungeth about like a roaring Lion, seeking whome he may deuoure, as Peter saith (f). Let vs therefore hauing on this armour of f. 1. pet. 5. 8. Paule, resist him valiantlie, and, he will flie from vs, so saith Iames (g) Let vs call vpon God continualie for helpe: praie we g. Iam. 4. 7.

L 2 God that

that he wil not leade vs into tentations. *Let vs weat his hande, so bee deliuered* through Christ *from that euil*, which is euermore an enemye to mankinde. About al let vs take diligent heede, leaste wittingly we rush vpon sinne, and destruction, where vnto Satan driueth vs, and fauour our own weakenes: but with a courage, let vs resist the Diuel, and desire of GOD the eternal Father of our Lord Iesu Christ, that he would strengthen our weakenes. And for so much as the Diuel dooth not alwaie set vpon vs openly, but some time secretly, and by vndermining, & oftentimes (as one saith) *Dooth flatter, so deceane, dooth laugh, so burne, and dooth curise vs, so kil.* Let vs vse diligence, that we may circumspectlye auoide the snares which he hath set and prepared; and giue him no occasion to assaile, and kil vs on the sudden.

*Where manifest feare is, saith Cyprian, the weake is the more easilie taken.* Let vs therefore cast from vs al sluggishnes, & our too much securitie; let vs feare, that *under euerie stone, as the comon saying is, there is a Scorpion;* and as though al were safe,



safe, and at a good staie, let vs not be secure. No man cometh sooner to destruction (as that Heathen saith) than he which feareth nothing: and the most vsual beginning of miserie, is securitie. Think not forthwith thou shalt haue peace, or that thou art quite from all danger, if thou hast once obtained victorie ouer thine enemies. Thou must euermore keepe the battel, and be readie to fight: as wel said Cyprian, In the world we are continually to wage battel with Satan, continually we must fight against his darts, and assaults. We are to encounter, saith he, with auarice, with lecherie, with anger, with ambition, we haue an eger and continual fight with carnall vices, with the enticements of the world. Hardlie can the minde of man go against euerie one; with much adoe it resisteth, being besieged, and round about environed with the armie of Satan. If auarice be laide flatte on the ground, lust riseth vp: if lust be quenched, anger mooueth: pride puffeth vp, drunkennes allureth: ielousie parteth friendshipp, and so forth.

And, as we ought not to insult, if we get a conquest: so must we not despaire, or sling away our weapōs by and by, if we be overcome. What must we then

Surelie to recouer our honour againe  
we must set vpon our enimie with more  
courage; and with a newe power make  
amendes for our former faintnes, and  
foile: after the example of that noble  
warrier, whome *Virgil* maketh mention  
of, which being beaten to the ground  
with great force, nothing terrefied  
with the fall,

*Went to the fight more fierce againe,  
which did his courage fresh renew:  
And flames did make him fight amaine,  
So did his prowesse which he knew.*

Albeit we must not encounter with  
the enimie, trusting to our owne pro-  
wesse, but to the power of God.

Thus you haue the causes, why we  
doo not persist in our purpose of liuing  
godlie, after the wil of god. For, as  
I saide, one cause is, the wickednes in-  
grafted in our flesh, and our proaness  
vnto sinne: another is the world, offer-  
ring infinite occasions and causes darlie  
to offend; the last is, the Diuill who con-  
tinualie is thinking of our destruction,  
and

and ouerslippeth no minute of time,  
either by open force, or by secret fraud,  
to ouercome vs.

O God father of our Lord and sa-  
uiour Christ, proccede we beseech thee  
in helping vs, in this harde, and conti-  
nuall warre which we haue with so ma-  
nie enemies; and for so much as of our  
selues we are vnable to resist, confirme,  
and strengthen vs with thy holie spi-  
rit, that we maie both repress the mo-  
tions of the flesh and neuer be corrup-  
ted with the allurements of the same;  
and also valiantlie, resist as wel the  
world offering so manie occasions con-  
tinuallie to sinne, as as the Diuill casting  
al sorts of darts to hurt vs, and vsing  
al meanes to bringe vs to destruction.  
And, that we maie not onlie abhorre  
sinne and wickednesse, through a ser-  
uile feare of Gods wrath and euerlasting  
death, which the lawe doth bring,  
terrefying vs with the anger and iudg-  
ment of God, and striking men with  
the terror of hel: but also, and the  
more a great deale, through childrens  
feare which ariseth from faith, be inco-

encouraged with a certaine honeste  
 shamefastnes, and through a religious  
 reuerence to GOD-ward, to commit  
 nothing at anie time, which may of-  
 fend our most louing, and best father:  
 which also maye cause vs so virtuou-  
 flie, to liue and voluntarilie to flie from  
 sinne; and so keepe vs through loue and  
 charitie in our calling, that when vn-  
 wittingly we shal commit anie offence,  
 as great is our weakenesse, it maie bring  
 such a sorowe and grieft to our minde,  
 that both we may willingly enioyne à  
 punishment to our selues, and bee loath  
 to liue; for that we haue offended so  
 merciful, and gracious a Father.

Finalie, O eternal Father, graunt for  
 thy Sonne, our Lord and sauiour christ  
 his sake, that in such shortnes of life, and  
 vncertentie of death, we put not off the  
 amendment of our life, and deferre the  
 same from daie to daie: but maye with  
 speede endeouour to returne vnto wel-  
 dooing, confessing our sinnes, and vn-  
 feinedly repent, and through repen-  
 taunce, pacifie our heavenly Father, and  
 with the Publicane in the Gospel hum-  
 blic,

blie striking our breast, craue mercie of  
 GOD; and finalie wil, and doo those  
 thinges which are grateful, and accep-  
 table before God: that we may amende  
 our wickednes by wel dooings; reform  
 vices with vertues; and through Gods  
 assistance spende the time which wee  
 haue to liue in this worlde, godly, reli-  
 giouslie, innocentlie, purelie, soberlie,  
 and temperatelie, to the profite of the  
 Church, the benefit of mankinde, and  
 the discharge of our dueties; and that in  
 such mindes, and godly determi-  
 nation we may continue e-  
 uen til our liues end.

*Amen.*

*Cap.*



## Cap. 21.

## Abriefe repetition of that

*which hath beene saide: with a  
short conclusion*



Hus much I thought  
good to write of mans  
foolishnes in putting of  
the amendment of this  
life.

The matter which I haue handled,  
hath enforced me to vtter those thinges  
which wil be as to the godlie, comfor-  
table; so to them which would seeme,  
but are not vnfaigned Christians, vn-  
pleasaunt. For we haue spoken much,  
and aboundantie of the shortnes, and  
vncertaintie of life; of death in respect  
of vncertaine chaunces daillie hanging  
ouer our heads, and many times dispa-  
ching men before they be aware: the  
which al good men doo wish, and desire  
of God

Cap.  
God  
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God in their godlie praiers, but the wicked do abhorre. Also we haue spoken of the general resurrection, of the comming of Christ: of the last iudgement, when al men shalbe summoned to giue an account of thir life spent; which daie wil be to the wicked horrible, but comfortable to the godlie. For *a. Luk. 11, 28.* then *their redemption draweth neare; (a)* then is the time, as one said in the *Acts*, of comfort, and refreshing; and, as it is in *Tertullian*, the daie of *Christian triumphing*. Furthermore, we haue told both what rewards be appointed for the godlie, and what punishments ordained for the wicked. For the godlie shalbe exalted vp vnto glorie, and liue à blessed, and euerlasting life in heauen. For who is able to expresse what à felicitie it wil be, alwaies to behold God, and to enioie the most comforatble contemplation of his heauenlie countenance, to beholde him euen as he is, whome *now we doo see through a glasse darklie, b. 1. cor. 13* as *Paul* saith *(b)* to abound with al good things; finallie, to enioie so manie pleasures and delites, as maie benei-  
thet

ther conceaued in minde, nor expressed  
by wordes?

On the other side, the vngodlie shal  
be throwen headlong into hel, to be af-  
flicted with vnnicaurable, and euerla-  
sting tormentes. No eloquence can de-  
scribe by words, nor wit conceaue the  
smalest part of the paines which the vn-  
godly are to endure in hel, being condē-  
ned through the righteous iudgement  
of God vnto euerlasting fire.

Last of al, wee haue vttered diuers o-  
ther thinges, which, as I said, wil please  
the godlie right well; but trouble the  
wicked: as of the sense of Gods indig-  
nation against sinne; of casting-off se-  
curitie when we haue the world at wil;  
of vnfaigned repenting; of reforming  
our manners; of amending our liues;  
of our continual fight with mightie e-  
nemies, the world, the flesh, and the di-  
uel; and diuers such like thinges, which  
are needeles to be repeated in this place.

Sharpe these are, and sowre to blood  
and fleshe: notwithstanding, as I am  
perswaded, verie profitable. For, as one  
in *Coenra* dooth saie, *Phisitions deo beala*

*sore*



fore maladies, with sharpe medicines, and as  
Cicero writeth vnto Octavius, No medicines  
applied vnto woundes, doe so grieue, as  
they which are most wholsome.

Now, the eternal God, father of our  
Lorde and sauour Christ, giue grace,  
that this our Booke, how so euer it be  
written maie in this corrupt and wret-  
ched worlde, yet some what keepe the  
godly in their calling, and cōfirm them  
in wel-doing; if anie of zeale, and wel-  
liking thereof shal read the same: Fur-  
thermore, that it may offer some occa-  
sion to the wicked, to reforme them-  
selues; and that the salue which is here  
prescribed to such as are sicke, and al-  
most past recouerie, may haue strength  
to help and heale them. This he graunt,  
with-out whose helpe, al the labour of  
man is vane, and to no purpose, euen

God almightie, and most righte-  
ous, to whom be al praise, ho-  
nour, and glory, now, and  
for euermore,

*Amen.*

**FIN IS.**

**A Table wherein ye maie  
finde all the Chapters, which are  
contained in this booke.**

**A Preface unto the discourse following. Cap.**  
**Page. 1.**

**The first cause, whie men doth not repent. Cap.**  
**Page. 2.**

**The second cause whie we doe not repent, ys of  
our wickednes. Cap. 3. Pa. 11. A third cause**

**whie we deserve the amendment of our life.  
Cap. 4. Pa. 35. The fourth cause whie men  
are loath to repent. Cap. 5. Pa. 38.**

**A fift cause whie men will not repent. Cap. 6.  
Pa. 59. A sixt cause which aliena-**

**teekmans minds from repentance. Cap. 7. Pa. 65.  
Of other like principall causes whie we re-**

**pent not. Cap. 8. Pa. 71.  
An other cause of deferring repentance. Cap.**

**9. Pa. 74.  
A remedie against incredulitie, which is the**

**first cause whie men doth not repent. Of  
which afore Chapter second. Cap. 10. Pa.**

**77.  
A remedie for the second cause, whie we  
repent not, mentioned afore in the third**

**Chapter. Cap. 11. Pa. 84.  
A remedie**

A remedie  
which  
since  
hath  
92.  
A remedie  
longing  
Chapit  
A remedie  
amend  
Chapt  
104.  
A remedie  
pentan  
107.  
A remedie  
afore  
117.  
A remedie  
men  
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118.  
A remedie  
vnto  
119.  
A remedie  
well

A remedie against the cause of fasting  
which is the third cause of deferring repen-  
tance: as before in the fourth Chapter  
 hath bene shewed. Cap. 12. Page.

92.  
A remedie against the fourth cause of pro-  
longing repentance, spoken of before in the fifth  
Chapter. Cap. 13. Pa. 97.

A remedie against the fifth cause of deferring  
amendment of life, contained in the sixth  
Chapter of this booke. Cap. 14. Pa.

104.

A remedie for the sixth cause of deferring re-  
pentance, declared afore in the seventh chap-  
ter. Cap. 15. Pa. 113.

A remedie for the seventh cause, specified  
afore in the eighth Chapter. Cap. 16. page.

117.

A remedie against the last cause, that holdeth  
men from repentance, entreated of before in  
the ninth Chapter. cap. 17. pa. 122.

What manner a goodly man may use, by the  
example of the author, to turne up his selfe  
unto a goodly life.

cap. 18.

pa. 133.

How we should adresse our selves to him  
well. cap. 19.

pag. 145.

The causes

The reader who is acquainted with the work  
may have observed that in the first of  
the two parts the author has not been  
able to give a full account of  
the subject. *Part. 1. 44.*  
A brief repetition of that which has been  
said with a short conclusion. *Cap. 21.*  
200. 153.

FINIS

Printed at London by  
Thomas Dawson, for Andrew Maun-  
tel, dwelling in Pauls Church-  
yard, at the signe of the  
Parcel.

